

# THE MISSIONARY HERALD.

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## THE TUNG-CHO PAGODA.

BY ALFRED O. TREAT, M. D.

OF the prominent religions which have for many centuries held captive the heathen nations, none has had a greater influence over the minds of men than the system of belief which counts among its adherents the great majority of the people of China, and known to us as Buddhism. Founded by Shakyamuni Gautama, in the sixth century before Christ, it spread among the people in many portions of India, and steadily gained adherents in Nepaul, Cashmere, Ceylon, Siam, and Burmah. Three centuries after its establishment at Benares, eighteen priests of this religion proceeded to China, but their efforts and those of their successors were not attended with marked success. It was not until near the close of the first century of the Christian era that Buddhism began to be influential in the land. Under the patronage of the emperor Ming Ti, it entered upon a career of signal prosperity, which eventually gave it the leading place among the religions of China, which position it retains at the present day.

Among the architectural designs that followed Buddhism into China is that peculiar style exhibited in the pagoda, a good illustration of which appears in this number of the Herald.

The account given by native authorities of the erection of the first pagoda seems of sufficient interest to admit of its presentation in this article: "In the tenth year of the emperor who occupied the throne about A. D. 250, a foreign priest of the Buddhist religion, named Kang-tung-huei, appeared at Nanking, then the capital of the empire, and performed many strange and what seemed supernatural feats. The people represented the case to their sovereign. His Majesty immediately called the priest to an audience with him, and inquired if Buddha could communicate any divine emblems. He replied that Buddha had left some traces of himself upon earth, although they were very mysterious. He had left numerous bone relics, the miraculous power of which was limitless. The emperor then made special inquiry where these relics could be found. To this the sacerdotal father replied, that if he himself were under the influence of Buddha's spirit to go in search, he was sure to find one. His Majesty upon this made a distinct promise, that if the priest succeeded in getting one such he would

erect an edifice called a pagoda. After twenty-one days of earnest research the priest discovered one in a bottle, and immediately presented it to the Chinese sovereign. When taken into the palace it lighted up the entire building. In his eagerness to inspect the remarkable curiosity, the emperor poured it out of the bottle into a copper basin. The basin, however, was instantly broken, both from the weight of the relic and the force with which it thumped on it. The emperor was greatly frightened at this supernatural specimen. The aged priest then advanced to assure the monarch that apart from these miraculous signs there was something even more astonishing about this bone of Buddha. It was, that diamond or steel could not scratch it, fire could not scorch it, and the heaviest mallet could not break it. The emperor accordingly ordered a man of unusual strength to come forward and strike some heavy blows on the sacred relic with a sledge-hammer. The man did so, but to no purpose except to destroy the hammer itself. The relic remained untouched, with an effulgence as bright as before, and dazzling every person's eyes. Thus was the emperor's faith confirmed, and in fulfillment of his pledge he erected a *t'ai* in which to keep the relic. This is the beginning of pagoda building in China."

The edifice here referred to was the famous porcelain tower of Nanking, one of the most imposing and beautiful structures which Chinese workmanship has ever fashioned. Its cost is said to have been three millions of dollars. Elaborately ornamented, its nine stories flashing the bright sunlight from their crystal surfaces and supporting clear-toned bells, which, shaken by the winds, rang out upon the air a pleasant melody, this pagoda held for many centuries a large place in the regard and veneration of the people of Central China. During the occupation of Nanking by the Taiping rebels, in the year 1856, this pagoda, with many other public buildings of the city, was destroyed.

Commencing at Nanking, buildings in this style have been erected in all parts of the empire, and comparatively few of the larger cities are destitute of a pagoda. They vary in height from fifty to one hundred and fifty feet. The number of stories varies from five to thirteen; seven or nine seems to be the favorite number. They are generally built of brick or stone, rarely of iron; some of them are solid, others are hollow, and are provided with staircases, by which they may be ascended.

Pagodas were originally constructed from religious considerations. They are sometimes spoken of as temples, but this hardly seems a correct definition. Temples are frequently found in connection with pagodas, and such, doubtless, have the preference over those which are not near a pagoda. These buildings are supposed to ward off evil influences and to attract the favor of Buddha. Education will attain a higher standard, business will be brisker, the crops will be more abundant, and a greater degree of general prosperity will characterize that community which possesses one or more of these pagodas. They are often made the receptacle of Buddhist relics, or the sacred books which inculcate this system of worship and belief. A pagoda also sometimes serves the purpose of a monument, containing within its walls the remains of a priest or nun whose life has been marked by special devoutness and self-abnegation.

New pagodas are now very seldom seen, and it is not often that one sees an old pagoda undergoing repairs. A specimen of the appeals which are circulated to secure funds for the repairing of old pagodas is introduced to show what an

important relation they are supposed to sustain to the welfare of a community. In the year 1837, the following paper was circulated among the officials, scholars, and merchants of Canton: "Fellow countrymen! The region of the country southeast of the provincial city of Canton has an important influence on the fortunes of the inhabitants. All the pagodas there have had a most salutary influence on everything around, causing the literati to be very numerous, and the productions of the soil most abundant. Their appearance at present is unsightly. Therefore, to secure the return of happy and prosperous times, they ought to be repaired."

The engraving accompanying this article represents the T'ung-cho pagoda, which stands near the northern wall of the city, and is the most conspicuous object to be seen for many miles around. Its height is one hundred and fifty feet, its diameter forty. It is built of coarse brick, has thirteen stories, and is devoid of special ornamentation.

Not far from this heathen edifice are the homes of the missionaries of the American Board. This city, twelve miles east of Peking and seventy north of Tientsin, contains 100,000 inhabitants, and has been occupied as a mission station since the autumn of 1867, the present laborers being Mr. and Mrs. L. D. Chapin, Mr. and Mrs. D. Z. Sheffield, Mr. C. Goodrich, and Miss J. G. Evans.

Faithful, patient, persistent endeavor in this city and in the region around has been followed by cheering results. A church of twenty members; a Sabbath-school with an attendance of forty; two chapels, on prominent streets, in which the gospel is daily preached to scores of persons; a training-school for native helpers; a boys' boarding-school; hundreds of "sick folk" sent away relieved; many women visited at their homes and taught the way of righteousness;—of these things we may speak, and gratefully rejoice at the measure of success which is indicated by this enumeration. But what are these few missionaries among so many who still hear not the "good tidings?" "The heathen in their blindness" and ignorance expend millions upon their pagodas and temples, and the blessed agencies which are to loosen the hold of these benighted ones upon their systems of error and superstition are but feebly carried forward, for lack of men and means.

Shall the work in China, so full of promise, languish because these needs cannot be supplied?

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#### APPROPRIATIONS FOR 1876.

SINCE the recent meeting of the Board, the question of chief interest at the Missionary Rooms has been, "How large a sum can be safely appropriated for the expenditures of 1876?" Never, in any previous twelvemonth, have the Prudential Committee given so much thought to this yearly recurring problem. The efforts of our Western friends, so unexpected and yet so gratifying, to remove the heavy burden which was left upon the treasury on the first of September last, have afforded very great relief. But there are two countervailing facts which cannot be disregarded. (1) A part of the debt, after all that has been done, is still unprovided for. (2) The financial condition of the country is confessedly unsatisfactory; and many of our best friends are in doubt as to the extent of their ability to aid us in coming months.

On the other hand, the appeals of the missionaries have never been more urgent or more affecting. As the Committee have looked away to the brethren who represent us in their various fields, and have seen the countless myriads who stand just behind them, forming, as it were, the background of a picture which no thoughtful Christian can behold without continual heaviness of spirit, they have been tempted to exclaim, "All that is asked we must give unhesitatingly; and that even will be painfully inadequate." And yet they are compelled to remember that they are almoners of the churches, — nothing more. They can disburse such sums, and only such sums, as are committed to their care. However great the need of the heathen, and however piercing the cry for help, they must never forget that they are simply stewards, required by their office to transmit the bounty which the friends of the Board shall have placed at their disposal.

How much, then, in view of all the facts which bear upon the question, have they a right to anticipate? One year ago they hoped to receive, during the financial year of 1874-75, \$495,000; hence they appropriated that amount. But they received, in fact, only \$475,878.61. The best wisdom to which they have access does not seem to justify their expecting a larger income during the present year. They find themselves shut up to the conclusion, therefore, that the appropriations for 1876, to be met from the income, ought not to exceed \$475,000. Such has been their formal resolve, and tidings to this effect are already on their way to all the missions.

It affords the Committee a partial relief to add that, while they have excluded from the general appropriations all grants for buildings, they have been able, nevertheless, to make a special though limited provision therefor. They have done so by taking the avails of other mission property, no longer needed for mission uses, and applying them to this form of expenditure, it being their earnest desire to reserve the whole of the ordinary income, so long as our present financial perturbations shall continue, for the ordinary disbursements.

#### DISAPPOINTMENT ABROAD.

And now let the patrons of the Board follow the various messages which have gone forth to announce the severe retrenchment which has seemed to be necessary. Every one of them will be looked for and waited for, in this or that distant home, with trembling solicitude, because it is known that the resources for the prosecution of our work are proving insufficient for its pressing demands. As in the past, so now, the "appropriation letters" will be expected to reach the remotest field by or before January 1, in order that the limitations voted by the Committee may take effect from that date.

But how will the missionaries interpret these letters? How will they state, in brief and fitting phrase, the resultant effect upon their plans and labors? Not unnaturally they will sum up the case in this wise:—

1. Passing by Kiyoto, in Japan, which may be regarded as already occupied, constructively at least, *not one new station can be commenced in any far part of the world.*

2. *Many outposts, though taken but recently, and taken for good reasons apparently, must be surrendered.* However rich the promise may seem, on the one hand, and however disastrous a retreat may be expected to prove, on the other, there is no alternative.

3 *Appropriations for the native agency have been largely reduced*, — a measure that can hardly fail to be productive of lasting evil. It involves the possible waste of all the thought and care and pecuniary outlay bestowed upon many helpful and hopeful fellow-laborers, as also the further loss of all the missionary success that, with the divine blessing, they might have been expected to achieve.

4 *Grants asked for the educational department of our work have also been greatly curtailed*; and this department, therefore, must be sorely crippled. As the number of teachers will be largely reduced, — some of them to be lost perhaps beyond the hope of recovery, — so the number of children in the mission schools will be largely diminished.

5 *The erection of sundry buildings, though much needed, must be postponed*. Dwellings for missionaries, chapels, the requisite accommodations for theological students must wait. How long must they wait?

Surely the friends of missions will not fail to sympathize with the brethren and sisters who have gone out from us, in view of their approaching trial; and they will hasten to ask the First and Chief Missionary to uphold them, and comfort them, and assure them of the fulfillment of his own gracious words, "Lo, I am with you alway."

#### SORROW AT HOME.

It will be supposed, of course, that those who have had the responsibility of deciding upon the amount to be expended for the work of the year, as also of saying in what way this amount shall be distributed, must have assumed their full share of the common burden. But there is one distinction that may possibly be overlooked. Each mission knows its own trials. At the Missionary Rooms the trials of all the missions are foreseen, appreciated, and in some sort borne. After so many years of service in this peculiar form of stewardship, it is easy to predict the sadness which the derangement of plans, carefully made and fondly cherished, will be sure to create.

If those who are interested in the efforts of the Board could have been present at the discussions which preceded the final resolve, they would have entertained no doubt as to the reluctance with which it was passed. More than one member of the Committee gave expression to their feelings in the following language: "This has been the most painful hour which I have spent in this Committee Room." Others, doubtless, could have adopted the words as their own; but that which their sympathy with the missionaries would have kept them from doing, their deliberate judgment compelled them to do.

It will be asked, perhaps, "Why have the Committee drawn so sparingly on their faith? Why have they not presumed, even in these times of financial uncertainty, that in some way, hereafter if not now, the means will be furnished for a larger expenditure?"

1. Such a procedure might issue in another serious deficit, and so, by reason of the appeals which would be rendered necessary, might lessen the receipts of other benevolent societies; and they shrink from urging the claims of the foreign work, at the expense of the home work.

2. They have not gathered from the past, that the constituency of the Board desires to have its pecuniary affairs administered on any such plan. Indeed,



they have regarded it as the settled policy of this institution, — a policy, moreover, which appears to have received the sanction of the churches, — to close each year, if possible, without an embarrassing indebtedness. The commencement of missions in papal lands may seem to have occasioned a departure from this policy; but it was a departure in appearance merely.

3. The experience of forty years has proved that debts which are not clearly providential, and for that reason clearly defensible, are undesirable and harmful.

4. The same experience has proved that the best time to liquidate a missionary debt is before its creation.

#### A CONTRAST.

Two days after the resolve already referred to had been formally adopted, — whereby a reduction of \$20,000 was made upon the appropriations of last year, — a letter was received from Mr. Fuller, of the Central Turkey Mission, which begins as follows: "You will be glad to hear of the great spiritual awakening which has come to our churches in Aintab." After describing briefly the origin and progress of the work, he makes the following hopeful and suggestive announcement: "One of the most gratifying results of the revival, so far, has been the spirit of confession which has been shown, together with a marked increase in gifts and offerings. Only a few mornings since, a letter was read at the prayer-meeting from one of the brethren and his wife, who had been in a cold state for a long time, fully confessing their faults, and giving to the church treasury all their jewels and personal ornaments." Another extract will be read with equal interest: "There is also great activity among the women, and their special meetings are full and exceedingly interesting. A large number of Armenians are coming into our services. The young men, and those who have been helpers and preachers, but are now out of our special service, are very active in holding neighborhood meetings, in visiting from house to house, and reading and talking with the people. In short, the old members say that nothing like the present state of things has been seen here since the early days of the mission! The pastors are all doing nobly, and are showing themselves wise and able leaders in this grand advance movement."

The intelligence from other fields is of a very cheering character, and hopes are entertained that the present year is to prove a season of abundant ingathering, as well in the dark places of the earth, as in our own country; and yet, at "such a time as this," the Prudential Committee feel constrained, by the insufficiency of the means placed at their disposal, to send out that saddening, disheartening message, "Retrenchment has become a necessity."

#### RELIEF POSSIBLE.

The Committee are happy in the belief that a large number of the friends of the Board will read the foregoing statements with profound regret, and also with an earnest desire that the impending evils of curtailment may be arrested. This is still possible. The Committee have, indeed, felt constrained to act, and letters have been sent to the missions, in order to their being in hand by January 1. But it is not wholly too late to reverse the action which has been so reluctantly taken. Prior to the beginning of the new year, such assurances can

be sent to the Missionary Rooms, from influential churches, and from laymen whom the Lord has blessed with special ability to devise liberal things as — while involving no detriment to other Societies — will justify dispatches to all the mission treasurers, to the effect that retrenchment may be deferred.

Such an achievement would bear no comparison whatever with the heartiness and grandeur of the movement which we were permitted to behold in April, 1861. Then we saw what has been appropriately called "the uprising of a great people." Why may we not see, in our great centennial year, an uprising throughout our Congregational churches of the lovers of missions? And what can we do that will more surely please the God of battles, who wrought for our fathers the deliverance of one hundred years ago, than to join in a cordial, spontaneous endeavor to hasten the enthronement of his well-beloved Son in all the earth?

#### THE FUTURE.

It was stated to the Annual Meeting at Rutland, that the highest prosperity of our missions required an income of \$500,000, and it was suggested, in order that this amount might be secured, that the Congregational churches should contribute four fifths thereof, leaving the remaining fifth to be obtained from other sources. Those who were present on that occasion will not soon forget the cordial response which was made to this proposal, which was simply an echo of the resolutions which had been adopted a few months before by various State Associations, — Michigan, Illinois, Iowa, and Ohio having been in perfect accord with Massachusetts, Connecticut, and Vermont, in deprecating a lower expenditure than half a million of dollars.

But the donations of the Congregational churches last year — 1874-75 — were only \$360,000, the income from other sources having been exceptionally large. Had these donations risen to \$400,000 there would have been no occasion for the foregoing details. Necessity is laid upon the Committee, therefore, to invite special attention to this fact, and to say that *our missionary endeavors cannot be properly sustained without a material advance in the offerings of the Congregational churches.* To this end they earnestly invoke the coöperation of pastors, East and West. Let there be a vigorous and united effort to place this enterprise upon that higher plane which our ancestry, our history, and our great inheritance mark out for it.

#### UNION OF THE OLD WORK AND THE NEW.

There will be a desire on the part of some, doubtless, to know just what provision has been made for the missions in papal lands. It will suffice to say, in reply, that appropriations have been made for them precisely as for those in other parts of the world. And yet the Committee have deemed it proper, in the peculiar circumstances of the case, to set apart for their use simply the average of what has been specifically received therefor in past years. By referring to the article in the last number of the Herald, entitled "Precautionary Measures," the friends of these missions will see how they can still contribute for them by special designation.

## THE MISSIONARY CONCERT.

BY REV. A. E. WINSHIP.

[AN article on "The Monthly Concert," furnished by a Massachusetts pastor who has long felt a deep interest in the missionary work, was published in the Herald for October last. That article suggested no specific plan for giving interest to the meeting, but said that "pains should be taken to provide the stimulus to thought, — to stir up the mind to lively interest," etc. Another article has now been furnished, and is given here, for which thanks are due to another pastor. It presents a plan which he has found to work admirably well, and in a manner that can hardly fail to be at least usefully suggestive to many minds. Can any one suggest a better plan? Or, should this be thought to involve too much labor, or to be impracticable in some communities, can other pastors suggest other plans, which they may think better for them, or for such churches as theirs. Discussion of the subject might do much good, and the editor would be glad to hear from any who can help to stir pastors and churches to good works in this direction. — ED.]

It is sad and humiliating that the first Sabbath evening in the month is often regarded as dull and unimpressive. Ought this to be so? Need it be so? Certainly not; and in one church, at least, the Monthly Concert ranks with the Sunday-school Concert in interest.

The causes which make it thus interesting and impressive have no peculiar relation to the church in question, but result from the application of certain principles which, applied in any church, will result as satisfactorily.

Special preparation is made for each meeting. A subject is assigned one month in advance, and all the arrangements are made by the pastor. We will illustrate: The subject one month was "China." A young man gave a clear statement of the geographical situation, and spoke of the natural resources of the country; another spoke of the political and commercial relations of the people; another portrayed the condition of the people under idolatry; a fourth described the various means employed by missionary agency to bring them to a knowledge of Christ; and lastly a report of the results of the work was given.

This illustrates the manner in which every mission field has been or is to be treated, varying in each case, of course, to meet the circumstances of each field. The pastor secures the material and supplies the brethren, who have a month in which to prepare themselves.

At another concert the subject was "Woman's Work." This was treated thus: The condition of the heathen woman; why the ordinary agencies did not accomplish the work; how the Woman's Board was organized; what it has accomplished; and what it demands of Christian women. In this case *the ladies did all the work*. Care was taken to select those who could be distinctly heard, and the house was well filled with attentive listeners.

"Heathen children" was another subject, and some two score of children did the work. The method of treatment was as follows: What is the condition of the heathen child? What can be done for him? What is the condition of the Christianized heathen children? What can American children do for them? Extracts were selected from a variety of sources, and in answer to each ques-



tion, from four to eight of these extracts were promptly read by pupils selected from the Sunday-school.

These instances will illustrate three methods adopted, namely, The consideration of special fields of mission work; the general consideration of some phase of the work as applicable to all fields; and work for the children.

These meetings are always well attended, and the exercises attentively listened to. Certain matters have been helpful. The concert, and the exercises to be expected, are specially announced from the pulpit during the day. The programme fills the evening, allowing no time for voluntary or protracted remarks. It is the one universally *prompt* meeting of the month.

Those who bear the burdens of the prayer-meeting are excused from activity on these evenings. The parts are assigned to those who do not volunteer in the prayer-meeting. When there are extracts to be read, young ladies are selected who can be distinctly understood, and who would not ordinarily take part in a public gathering; and *every exercise is brief*. Thus the laboring brethren are given an evening of rest, which they greatly enjoy; the circle of those interested in missions constantly extends; every one knows that he will hear a new voice and fresh matter on the first evening of the month; an interest is awakened in the publications which relate to missions; the young are interested and instructed, with the older ones. In short, the plan reaches the head, the heart, and the pocket of the congregation.

It requires the interest and attention of the pastor, and familiarity with missionary literature; but there is no lack of readiness or ability on the part of the rank and file when the campaign is prepared for them. The writer has never had a single man or woman object to doing the little that was asked. They only want to know definitely what is expected of them, and confidence that the evening is to be a success, and then they are ready to do their part. There is no appreciable limit to the field these meetings may cover. The writer has present plans covering the work of three years to come, and the more thought is given to the subject the more limitless it seems.

We cannot all enter directly upon foreign missionary labor, but cannot every pastor, by personal enthusiasm in this work, through the Monthly Concert, accomplish great results, — by toning up the missionary spirit among those in our congregations who at present know little in relation to this cause, feel less, and give nothing?

## MISSIONS OF THE BOARD.

### Western Turkey.

#### "THE HOME"—CLOSE OF THE YEAR.

It would hardly be fitting to withhold from the many Christian women who read the *Missionary Herald*, and who are specially interested in the "Home" at Constantinople, Mr. Hitchcock's account of the closing exercises of the year in that institution, in July last. He wrote from Constantinople, July 26th:—

"The examinations and closing exercises at the 'Home' occurred Thursday and Friday afternoons, July 22d and 23d. I inclose a programme, but it does not show the amount of labor crowded into those two half days. On Thursday, from one to five o'clock P. M., there were more than thirty distinct exercises, of which twenty-four were examinations. Dr. Wood examined in Moral Science, Miss Annie E. Bliss in French, and teacher Garabed

in Turkish. I saw just enough of these classes to know that they recited well. All the other examinations and exercises were conducted by Miss Rappleye. Although the time allotted to each was too brief, and it was difficult sometimes to know where one class ended and another began (in some instances two recitations were going on at the same time), yet there was no confusion, and it was impossible for an intelligent observer not to remark the very great amount of labor which had been performed. Some of the more advanced pupils had not had time for review, or to make special preparation for examination, and consequently did not appear as well as they otherwise would.

"The recitations of hymns and Bible history were almost without mistake. The classes in Mathematics appeared unusually well. There were Arithmetic, Algebra, and Geometry completed, with which the pupils showed readiness and familiarity as with A, B, C. English Grammar, Geography in English, and Natural Philosophy in Armenian, should also be marked perfect.

"On Friday the exercises were more of an exhibition than an examination. . . . Two young ladies, having finished the prescribed four years' course, presented essays in both English and Armenian (the former only were read), and received diplomas at the hands of Dr. Wood. These two graduates are members of Protestant families in Langa, are hopefully pious, and have finished the course with much credit to themselves, and we doubt not will bring honor to the institution. They have both been engaged to give instruction in the Home the coming year. The class of '76 will have enjoyed many advantages over this of '75; and so in successive classes, the pupils will have had the advantage of preparatory study which these had not enjoyed.

"The exercises in the hall having been concluded with several addresses, and prayer, by native pastors, all adjourned to the garden, where a half hour was pleasantly devoted to gymnastic and calisthenic exercises. This was a fitting close to exercises which were, from be-

ginning to end, a model in system and drill.

"I must not omit to mention that in one room, arranged upon a large table, and hanging on the walls, were many articles of real value, for ornament and use, the handiwork of the pupils. These were offered for sale, the proceeds to be devoted to the library. Not all were sold.

"The commencement at Robert College occurring on Thursday, comparatively few English-speaking people were present at this examination, but the room was crowded with Armenians of both sexes; and on Friday the largest hall available could scarcely accommodate one half of the people who came,—Armenians, Americans, and English."

#### NEW INTEREST AT CONSTANTINOPLE.

A letter of much interest has been received from Mr. E. E. Bliss, dated at Constantinople, October 2d. He states:—

"Things have taken a lively turn here of late, giving us much encouragement. Our chapel in this part of the city (Scutari) will hold perhaps one hundred and fifty people, and we have had the pleasure of seeing it pretty well packed Sunday after Sunday,—all the permanent seats filled and chairs in the aisles. Many of the new comers are of the class of day-laborers, who crowd to our city from all parts of the empire, seeking employment. To the poor is the gospel preached, now as of old, and it is a joyful sight to witness the earnest attention these humble men give to its message of consolation and eternal life. Pastor Garabed is a very effective preacher, and very often there spreads through the chapel that hush of deep silence which shows that his words are reaching the hearts of his hearers.

"A part of the increase of the audience is from middle-class men, representatives of families around us never before reached. Young men, too, from the various high schools in the place, come in. These last do not always remain till the close of the service, and their attention is often, apparently, that of mere curiosity; still it is something for the gospel to have a chance at them for even half an hour.

Some of these new hearers have become so much interested as to make their way, during the week, to the pastor's house, for personal conversation in regard to evangelical doctrines; and we hear of frequent discussions on those doctrines in the coffee-shops and other places of public resort."

#### OPPOSING EFFORTS OF THE PRIESTS.

"Of course all this could not go on without notice and opposition on the part of the ever-watchful ecclesiastics. They noticed, as we have done, that those who come to the Protestant service once are very apt to come a second time, and to take a friend with them. Soon we heard that the priests were very busy going from house to house, enjoining it upon parents not to allow their young people to attend the Protestant preaching, and charging the young not to go. And when it was found that this did not suffice, resort was had to the establishment of a rival service, to be held at the same time with ours. To make this new service more attractive, it was announced that distinguished men from other parts of the city would give addresses from time to time, and also that, in connection with the service, classes would be organized for giving instruction in various sciences, to those who desired it."

#### THE PLAN NOT SUCCESSFUL.

"This experiment, however, has not proved a very successful one, either in preventing men from coming to our chapel or in drawing them to the rival service. The Protestants put themselves in the right at the start, by praising the plan of a meeting for addresses on religious topics, deprecating merely the secular science classes on the Lord's day. The movement has encountered by far the severest criticisms from Armenians themselves. The high-church party condemn it as a concession of the right of discussing doctrines which the Church has settled. The anti-clericals denounce it as a device of the priests to strengthen and perpetuate their power.

"At one of the meetings an ecclesiastic ventured to speak in mildly approving words of the study of the Bible. A

high-church layman replied, 'What Bible would you have studied? If the Ancient Armenian version, people cannot understand the language. If that in Modern Armenian, the translation is (in his opinion) full of errors.' This same layman, a week or two ago, took as a theme for an extended address to those present at this rival service, 'Man's inability to interpret the Scriptures,' and treated it in a manner, we hear, greatly to disgust a good part of his hearers. The editor of a leading Armenian paper, commenting upon the position taken, advised the gentleman to speak for himself alone, and not undertake to tell what others could or could not do. It might be very true that the speaker could not interpret Scripture, but it by no means followed that no other person could. The editor significantly added, 'If man cannot interpret Scripture, of what earthly use is it to him? And why was it ever given? And must we become Papists to avoid being Protestants?' Another Armenian editor fills four columns of his paper with ridicule of this new device of the priests to keep men from the Protestant service. He tells the ecclesiastics they can never compete with the Protestant preachers; that they do not know enough of the Bible; that they will soon use up all their material and be obliged to stop, while the Protestant preachers study the Bible night and day, and can preach on, year in and year out, and never tire. He tells them, too, that it is of no use to attempt to keep the young men from the Protestant service. The young men like the singing, they like the social aspect of the congregation, they like to hear something which interests their minds, and they will go, whatever the priests may say or do to the contrary."

#### EFFORT TO STOP WORK ON THE "HOME" BUILDING.

"The Home,' with its girls' school, established here in Scutari by the Woman's Board of Missions, helps not a little to attract attention to the Protestant cause, and to give it favor with a portion at least of the community. The clerical party feel this too, and for months have been mov-

ing all the powers under their control to induce the government to interdict work on the building now being erected here for the accommodation of this 'Home.' They succeeded in stopping the work for a fortnight, but it is now going on again, and we confidently believe will be finished in peace.

"One of the above-mentioned editors, though no friend of the Protestant cause as a religious movement, — stigmatizing all zeal for religion as fanaticism, whether shown by priest or preacher, — still has a good word for the girls' school, and says that it is a comfort to see, that while the schools established by Armenians themselves are so generally proving failures, the Americans have established and maintain one which has good appointments and succeeds.

"A new term in the school has just opened. We had many fears that the persistent opposition on the part of men of power would diminish the number of pupils, but such has not been the case thus far. You see, therefore, that we are heirs to Apostolic experience, — 'a great door and effectual' opening more and more to us, and the 'many adversaries.' For the first we thank God and take courage; by the last we are not discouraged."

Respecting this effort to arrest the building of the Home, a note from Constantinople, dated September 15th, states: "Officers of government entered the new 'Home' building and drove away the workmen, on the 8th. This is said to be the result of a personal application to the Grand Vizier, by the Armenians. On Monday Mr. Maynard demanded the removal of the injunction, upon the ground that the officers violated our treaty rights by entering the house. Yesterday the Porte issued the order to permit the work to proceed, but it has not yet reached us. The Porte now denies having ordered the stopping of the work. 'It was an accident!'"

#### GOOD NEWS FROM THYATIRA.

Mr. Bowen wrote from Manissa, September 10th: —

"I have at last made my first visit to the church at Ak Hissar, or old Thyatira. The visit was refreshing and encouraging to myself, and I have good reason to hope, profitable to the brethren there. You are aware of the unhappy state of things that has existed there, for a long time. I went, after consulting with Mr. Brooks, resolved to do what I knew had not been done for many years, namely, to administer the Lord's Supper. The way seemed simple enough. There was a church; there were church members; and why should not the ordinance be administered?

"I made known my plan to our preacher there. He seemed pleased, but thought there were difficulties. 'What are they?' 'The brethren are cold, if not hostile towards one another.' 'Cannot the difficulty be remedied?' He feared it was a hopeless case. 'Let us call on the brethren and try,' I said. We did call, a great deal, and talked a great deal, and prayed a great deal. The result was just what ought to have been expected. It was the Lord's own work, — and what is impossible for God? A most happy state of feeling, on the part of all, at once sprang up. Men who had had no kind thoughts toward one another came together, and prayed together, and asked forgiveness of one another and of the Lord.

"The Sabbath came; we received one new member into the church, baptized five children, and administered the sacrament; and it seemed truly as though the Spirit of God was present with us. There was a larger congregation than had been in attendance, so far as I am aware, for a long while, and all seemed impressed by the simplicity and yet deep solemnity of the services.

"It was a good day for us all. I can make no prophecy for the future; the brethren there are weak, and I should be surprised if they do not fall again into temptation; but I do feel that they have taken a new start, and that I may, with some degree of confidence and faith, ask you to remember, in your prayers, the 'church in Thyatira.'

"It is my plan to visit them again in the course of three or four months, the Lord willing; again to talk with them,

and pray with them, and commune with them. My sermon, in this instance, was based upon 1 Cor. xi. 27. It seemed advisable that they should be cautioned, not only against deceiving men, but against deceiving themselves. I could talk to them only in a very imperfect way, but I felt strong in the Lord, and the rude, imperfect Turkish at my command, did not seem seriously to interfere with the Lord's plans that day.

"I am hoping to start, in about a week, on a long tour, to be gone possibly about three months, and to visit most of the principal towns in our very large field, a thorough acquaintance with which we are now greatly feeling the need of."

#### BACK AGAIN—A WARM WELCOME.

Mr. J. F. Smith, of Marsovan, and specially connected with the theological seminary there, returned to that place a few months ago, after a season of needed rest in the United States. He wrote, August 20th:—

"We reached here twelve weeks ago to-morrow. It would have done your heart good to see the scores and even hundreds who came out to welcome us back. Many came a long distance on horseback—some even a day's journey. But the multitude met us in the vineyards about a mile from the city. Among them were mothers with children in their arms, and old men and women who had passed their threescore years and ten. The sight was indeed cheering, and assured us that the missionary band here still retained that strong hold on the affections of the people which was enjoyed when we left for America, two years ago. Moreover the presence of quite a number of new faces testified that the work had been steadily increasing.

"On reaching the city we were escorted to the hospitable home of our good brother and sister Leonard, where we were kept several days, and found delightful refreshment for the soul as well as for the body. Hence I was able without delay to enter upon the work in the theological school which had so long been waiting for me. Here I found a class of eight seniors, who are to finish their course this fall, and

twenty juniors, who are to stay two years longer.

#### A WEAKENED STATION.

"I was glad to find that they had not suffered from my absence; while at the same time it seemed as if this could not have been true if I had stayed away even another month. When leaving America I said, in view of the feeble condition of my associates, that I felt like a very small reserve going to the support of a defeated army. But I found things even worse than I feared. Dr. Schneider and Brother Tracy had been compelled to leave with their families, because they were very much broken down—entirely *unable* to work. Brother Leonard alone remained, and he scarcely stronger than those who had left, harnessed to those two treadmills, the theological school and the general station work.

"Fortunately the annual meeting had decided that Brother Bartlett, of Cesarea, should stay and help me in the school for a few months, and that Brother Leonard might have a vacation of three months as soon as he could be spared. So as soon as we could get him unharnessed, and ourselves harnessed in, we sent him to join Dr. Schneider in Switzerland. How soon any of these three brethren may be able to return we do not know. We have strong fears that our dear father Schneider may never do so, though we are not without hope that he may be spared to us for a few more years. Brother Tracy and Miss Fritcher were to return before this; but at last advices Brother T. was not so well, and was even fearing he might be compelled to go to America. And even as I write comes a telegram saying he had decided to do so. Meanwhile Brother Bartlett kindly consents to stay a little longer, though very much needed in his own field."

#### FAINT, YET PURSUING.

"Under these circumstances we are seeking to do the best we can for the theological seminary, and to attend to such general station work as absolutely presses itself upon us. We have no time to visit the more than a dozen little flocks scattered over a large territory, no time



to thrust in the sickle into these rapidly whitening fields, no time to scatter the precious seed in the more destitute places where yet the sower has not been.

"And yet we are full of hope and full of joy. The Master is here, and is building up his church; and the gates of hell shall not prevail against it. My pupils go from time to time to the nearer villages, and come back laden with glad tidings, and I trust, also, with golden sheaves. Two of them spent Sabbath before last at a little Greek village, where as yet there is not one avowed Protestant, and report that the priest himself confessed that our doctrine is true, and all declared themselves ready to become Protestants if we would only send them a preacher."

#### A GOOD WORK STILL PROGRESSING.

"You have heard of the good work which has been going on for two or three years in Vizir Keopreu, a day's journey north of here, where a church was formed a year and a half ago. For some time they have had a congregation of nearly or quite two hundred, crowded into their narrow chapel. So three of us missionaries gave them ten dollars apiece to help them enlarge it. On the very first Sabbath after its enlargement, owing partly to the presence of one who had labored among them three or four years ago, it was packed with a congregation of three hundred; and they feel that they shall soon be obliged to give up this old patched-up building, and build anew. Would to God that some poor thirsty soul wanted to refresh himself by helping them to do it."

#### HOW TO BE REFRESHED.

"I say refresh *himself*, and that, my dear brother, is just how we missionaries feel about all this work. We do rejoice to see how, through our presence here, multitudes of souls are being saved and blessed; but we get the richest blessings ourselves; and we wonder how men and women whose very souls are starving for the want of something to do, can keep away. We wonder how they can keep back their money or themselves,—wonder how they can forget that 'he that watereth shall be watered himself.'

"Standing beneath the shadow of this 'Andover' of Asia Minor, and made responsible largely for the spiritual cultivation of a field as large as our own native Vermont, and with many larger towns than she can boast, it would be strange if we should not say to the young men and women, and to the churches of America, 'The Lord hath need of you' here. The very fact that my three associates have all broken down under the crushing burden, speaks more loudly than anything I can say. I do most firmly believe that Christians in America have need of this work, just as truly as the work has need of *them*. No Christian can be all that he ought to be, and enjoy all that he was made to enjoy, till he comes into active sympathy with Christ in his work of saving lost men, and until, with a world-wide sympathy, he is seeking, so far as in him lies, to preach the gospel to every creature."

#### PERSECUTION IN THE CESAREA FIELD.

Writing from Cesarea on the 30th of July last, Mr. Farnsworth stated:—

"We have a most painful case of persecution on hand. Urgub, thirty-five miles west of Cesarea, is a point that we have long wanted to occupy. It has a population of about 3,500 Greeks and 7,000 Turks. Last Sabbath I was there, and found nine good brethren. In four months fifteen Bibles, twenty-two New Testaments, and a good many other books, have been sold. But the Greeks and Turks have combined to shut out or crush out Protestantism. Sunday night two of our men were beaten by men in disguise, when going from our meeting. I left Monday. That night fires were set to the street doors of two of the brethren, and Tuesday the threatenings were so great that our helper dared not remain. We wait further news with intense anxiety."

On the 26th of August Mr. Barrows wrote from the same place:—

"If one desires to enter into real missionary work, he cannot find a better or more encouraging field than this. We would say to Mr. —, 'Come on, with a

heart ready for earnest work for the Master, and you will here find ample space and opportunity.' There is indeed, at the present time, a pressure of persecution more severe than has been known since this station has been occupied, or at least, since I have been here; but this, while it makes us trouble, and occasions apprehension in regard to results in certain localities, only shows that the truths we preach are making more rapid progress. In Everek a determined effort is now being made, by the Armenians and the local government combined, to oblige our preacher to leave a house which he fairly hired, and of which he has had undisturbed possession for a month. They may succeed in this, but they cannot prevent his preaching the truth to those who will listen; and he now has a regular congregation of some fifty or sixty. In Urgub, a Greek town some thirty miles to the west of us, a very violent persecution has arisen against a little band of eight or nine men who had declared themselves Protestants. This persecution was instigated by the priests, and the mob went so far as to attempt to burn the street gates of houses, smash in the doors with axes, abuse the inmates, and even threaten life. Meetings, attended by a large number of the most influential men of the place, were held on several successive nights, to concoct schemes for the destruction of the Protestants and the extirpation of their heresy. At last, according to the best reports we can get, a resolution was passed to engage ruffians to murder four of them; but this miscarried, because at last two men arose and remonstrated, and left the meeting. They saw that matters were going a little too far. We have tried and are still trying to get redress, but the local government refuses to grant us justice or protection. The government is really in the hands of the wealthy Greeks, who are the persecuting power. The persecutors may be said to be the government of the place. So far as we have learned, this little company of Greek Protestants stand firm, with the exception of one, who, we are sorry to say, has yielded to the pressure and turned back."

### Central Turkey.

#### DETERMINED OPPOSITION—THE CHOLERA.

A LETTER from Mr. Adams, dated at Kessab, September 23d, briefly notices two matters of unpleasant interest. Having spoken of the wall which had been commenced, to inclose the lot secured for the Central Turkey College, he goes on to say:—

"I suppose you have heard that even the building of this wall has been stopped by the government. It was forbidden about August 25th, and though every means will be used to obtain permission to go on, I have little hope until a firman is given; and when this will be is very doubtful, at the best. I had hoped we could build the wall, but even this is not to be, it seems. The Turks are determined to stop our educational work, as the Aleppo Pasha plainly told us. The 'mazbatta' was detained as long as possible at Aleppo, but no sooner was it sent, than down came a strict prohibition. Without a firman not one stone can be put upon another.

"Cholera has been raging severely in Aintab,—237 deaths in 23 days; and news this morning says it is increasing. The Aintab road is shut up, and the doomed city is shut up by quarantine, so that no business is possible. We have the utmost fear for members of the mission there. In Damascus, 25,570 persons have died, but the sickness is now abating."

### Eastern Turkey.

#### GIRLS' SCHOOL AT BITLIS.

MISS MARY ELY wrote from Bitlis, July 10th, reporting the girls' school there, for the first half of the year. She notices some pleasant incidents as follows:—

"In March, a young man of Bitlis city brought his two sisters, of suitable age, and begged that we would receive them into the school. He had previously consulted the deacon and others about it. The doubt with reference to their being received was from the fact that they could not read, while we require that any girl

making application for admission should at least know how to read the Bible. The brother explained that he had long desired that his sisters should learn, but his father—recently deceased—had been bitterly opposed to Protestantism, and therefore the girls had been kept in ignorance. It was a pleasant scene,—that older brother pleading for the education and enlightenment of his sisters, offering to bear the entire expense himself, providing their board, clothing, and books. We finally decided to take the girls on trial. They are making good progress, are nice, quiet girls, and promise to be, in time, worthy of the love and care so kindly bestowed on them by the older scholars.

"Five girls, all but one new, came on the 2d instant. Our good Pastor Simon brought them on his return from a tour to Moosh and the villages. Four of them are from Havadorick and Moosh. They walked most of the distance—*sixty miles*. Pastor Simon hired but one horse for them, telling them, 'You are used to walking, and we will go on slowly.' The expense, therefore, of bringing the four girls two caravan days' journey was a quarter of a dollar each!

"One of the girls, Mariam, was in the school six months, two years ago, and had for many months been trying to persuade her mother to allow her to return. To her great joy she at length obtained consent. Her face fairly shines with joy as she mingles once more in the scenes and places endeared to her by her previous stay at school.

"One of the new comers is from Moosh city, three others are from Havadoric,—that little village on the mountain side whose clear Christian light shines so beautifully in the lives of the followers of Jesus there. Antaram, one of the three, is sister to Norah, whose fidelity and lovely Christian character is feebly portrayed in a little incident in 'Life and Light,' entitled, 'Norah, or the Stolen Salt.'

"The whole number of scholars in attendance this summer is twenty. All except the three helpers' wives board in the school building. Seven girls are wholly supported by their friends, two others nearly so, while most of the others give

something,—in some cases a very little; but more than from their *extreme* poverty could be expected.

"Of the decided religious interest which was noticeable last winter, we have already made mention in letters to the ladies of the Woman's Board. I will only add that this interest continues, and that several pupils are under examination for admission to the church."

Miss Van Duzee wrote from Erzroom, July 1st, that five persons there,—three of them pupils in the girls' school, one now a teacher in the school, and the other her classmate of last year,—were expected to unite with the church on the next Sabbath.

#### A NOVEL TEMPERANCE PLEDGE.

Mr. Andrus, from the Mardin station of this mission, now in the United States, sends the following extract from a letter recently received by him from the native pastor at Mardin:—

"A week ago four young men came to me, one an Armenian (Papal), and three Protestants—and the fourth is almost a Protestant. They said, 'Do you know why we have come to you? We have drank a great deal of arrak (the distilled liquor of that country—a weak alcohol), and have spent a great deal of money. We have seen that the end of the course we have entered upon is evil exceedingly. And now we, of ourselves, have come to you to pledge before you, and before God,—to take oath by the Testament, and to write a pledge,—to the effect that whoever of us shall break this pledge, that is, shall drink anything that intoxicates, he shall give 1,000 piastres (\$50 currency), which shall go for the preaching of the gospel.'

"They have done so, and have given me a paper to this effect. And they said: 'We hope, by as much as we have pulled down, we shall build up.' We arranged that they should form a society, and they asked that there might be some spiritually minded brethren associated with them. Then we prayed, and so they departed. Some months previous I had spoken with some of them, and God has begun a work in them, and we will ask Him to finish the work."

**Ceylon Mission.****PROGRESS.**

REV. F. ASBURY, native pastor at Nivaly, wrote to the Secretary of the Board in July, reporting the condition of his field. While he finds much to regret, and sees many obstacles to the progress of truth, he yet thinks it obvious that there is progress, saying among other things:—

"Knowledge is increasing, and readers are multiplying from time to time. Missionaries and their agents had once much trouble to establish village schools in any district or parish, either here or on the adjacent Continent. Now, people have changed their minds, a great deal more than ever before, and eagerly seek the best education for their children, and pay for it too. We can see in every nook and corner of villages, schools, generally with fifty or more boys and girls in each, even in as small villages as ours. We have six vernacular schools and one Anglo vernacular, in our small village. The well to do community pay not only for their boys' education, but pay for their daughters' also, as well as their dowry. The value [estimate] of education increases every day.

"Our young men of every class desire, generally, educated and well brought up girls for their wives. Many educated young men have higher regard for the Christian religion than for their own. They see the foolishness of worshipping idols, and they have no confidence in the gods of the land; but they fear to come forward and confess Jesus Christ before men. They are tossing in the great ocean of heathenism. The distribution and sale of the Scriptures are more encouraging this year than for the last two or three years.

"Are these not indications that God works for some glorious results. There are a few men still living, from the commencement of the mission, in 1816, to appreciate the vast improvements which the blessed Gospel has wrought within the last fifty years. What human contrivance is able to do such a glorious work? The heaven is working in the hearts of the people of Jaffna; our chil-

dren and grand-children shall hail with joy the day when they see more blessed things,—fifty years hence. The time for a great change cannot be far off."

**THREE CANDIDATES LICENSED TO PREACH.**

Mr. HASTINGS wrote from Batticotta, September 9th:—

"On Thursday, the 2d inst., our ecclesiastical body met at Oodooville, and examined three candidates for licensure, as preachers; one of these is laboring at Panditeripo and has immediate charge of the church there; another is laboring in connection with the little church on the island of Caradive, where our first native pastor was ordained in 1855, and the other, Mr. Christmas, has been laboring acceptably in connection with the church at Chavagacherry for two years past. I was not able to be present at the examination, but I understand it was well sustained. Mr. Christmas has received a call from Chavagacherry church to become their pastor, and arrangements have been made to ordain him and install him pastor on the 15th inst. The church agree to pay two thirds of his salary at once.

**PROGRESS—HOPES—THE COLLEGE.**

"The work is steadily progressing at all our stations, and we look forward with hope of a greater ingathering than we have yet seen. The religious state of the college is hopeful. The students are very attentive—and at times there has seemed to be more than usual seriousness.

"A few weeks ago notice was given that a new *Medical Class* would be taken in October, when the present class completes its course. Already more than eighty applications have been received, and still they come. Just now there is a demand for doctors on the coffee estates, and this is probably the principal cause of the great desire to study medicine."

**North China Mission.****THE BRIDGMAN SCHOOL.**

THE following extracts from the report of the Bridgman School (the girls' board-

ing-school) at Peking, presented to the North China mission at its last annual meeting, by the teachers, Misses Porter and Chapin, will interest the readers of the Herald:—

"During the year past we have had such evidence of the blessing of God upon our labors that, although sorrowing over the going of one and another of our number to heathen homes, and the immediate prospect of the betrothal of several of the Christian girls to those who know nothing of the truth, we have been encouraged in our work, and strengthened in the conviction that the *foundations* are being laid for a school which will become in the future, what we so greatly desire to see it, a *Christian home*, in which the children of converts can receive the care and instruction which they need to fit them for usefulness, and from which young women will go out prepared for active work for Christ among their countrywomen. The fact that this end is likely to be reached so slowly, is not more sad to us than are the causes from which it arises to those who labor in other departments, viz., the smallness and feebleness of our churches, and the fact that there are so few in preparation for evangelistic work. As the number of Christian families increases, we may hope that their children will be placed here for instruction, and when God's Spirit is poured out in rich measure upon our school, we may expect that among our pupils some will be found willing to go to a distance from their homes, as the wives of pastors.

"The girl last baptized—a daughter of one of the Tung-cho church members, and therefore herself received to that church—was betrothed when a little child, and came to us knowing that she could remain but a short time, and must then go to entire strangers, who knew nothing of the truth. She was under Christian instruction for about two years, and seemed from the very first to feel her personal need of a Saviour, and to receive the gospel with love and faith. She went to her new home last autumn, earnestly hoping to be able to do something there for Christ; and the reports which we have heard from her, from time to time, have

been most cheering. She met with unexpected kindness from her husband's family, and at once began instructing some of the younger members of the household, as well as some of the women of the village. She would desire, I am sure, to say to each member of the mission, as she has said earnestly to those who know her personally, 'Pray for me, that I may be the means of leading souls to the Saviour.' There have been, during the mission year, four of the pupils baptized and five admitted to full church membership.

"It is a noticeable fact, that since the establishment of the school our circle has never been broken by death until this year, and there have been but few cases of severe illness. The dear child who went from us to enter, as we hope, the heavenly life, last February, was one of those who last summer professed faith in Christ. She was a very reserved, shrinking girl, and rarely spoke freely of any personal experience; but the change in her life, after she hoped that she became a Christian, was so marked, and her love for the truth so evident, that we trust she was indeed one of the Saviour's little ones. She expressed full confidence in his love and power to save, when she knew that death was near, and days before she left us her dread of the great change passed away, and she seemed at peace.

"The number of pupils at present in the school is sixteen, and the average number for the year has been but eighteen."

#### MOHAMMEDANS AT KALGAN—A WONDERFUL FOUNTAIN.

Mr. Williams wrote from Kalgan (140 miles northwest of Peking), July 15th:—

"Our chapel in the lower city is now well known, as we have occupied the same place for years. I think but few come in of themselves, but they can be induced to come by first speaking on the street and then inviting them in.

"Many come to us for medicines. Mohammedans come to talk to us about religion, to ask if we have Arabic books, and always to get a present of a steel pen! These they use in Arabic writing, and think them preferable to the bamboo-



stick generally used. Many strangers from Shi-an-fu, the city where the Nestorian tablet is found, call on us. Some are students, studying the Koran in Arabic, who bring their teachers along. It is strange to find many able to read and write Arabic who cannot read Chinese. An intelligent man asked what the fare would be to Mecca, by steamer, via India. It seems that some do make the pilgrimage from here. He had a Persian New Testament, which he was able to read, translated by Henry Martyn.

"A wonderful fountain has been found about twenty miles from here. Fabulous stories are told of the cures that have been effected by drinking the water, and a temple is in course of erection over the well. Crowds are flocking there to be healed, for all diseases are reported curable. It might be well for some of us to visit the place, to see whether there may be valuable mineral waters there.

"We hear of marvelous success by the Basle Mission, in the south of China."

#### ITEMS FROM TIENSIN.

Mr. Stanley, of Tientsin, wrote August 22d:—

"A letter recently received from the Ning-ching district speaks of a Sabbath service, regularly kept up by a few of the brethren at Ting-t'sau village. I spent about three weeks there last spring, and in addition to the Sabbath meetings, I urged that on Sabbath afternoons they should go by twos to the neighboring villages and talk. This they have not done, because, as they say, they know so little, and from fear of getting into trouble through preaching. It takes time for even the gospel to give this spiritless people courage.

"Cheering reports come from the Tehcho district. A number of persons seem to be quietly reading our books, and asking if these things are so. Among the many sects and various beliefs which abound in Shantung,—most of which are at deadly feud with the present government, though fearing its power,—it requires great care to prevent persons attaching themselves to us for political or protectional ends. Thus far, I believe, I have succeeded in this, and also in securing the friendship and confidence of

those I have met. The spirit of inquiry I wish to foster,—and, so far as possible, direct it into the way of truth.

"I expect to start about the 1st of October on a six weeks' tour, spending some ten or twelve days in each of the three districts where we have converts. I shall not be able to have my regular station-class this winter, as we have no accommodations for the men from the country."

#### Dakota Mission.

#### HOPEFUL INDICATIONS.

MR. ALFRED L. RIGGS, reporting, on the 25th of September, a recent meeting of the "General Conference of the Dakota Mission," mentions this as the third subject discussed: "Is it not time for the Dakota churches to send forth a missionary of their own to the wild tribes?" He then states:—

"The movement for a native missionary society was received enthusiastically, and a committee of direction was chosen, to make collections in the native churches during the year and report a plan of action at the next meeting. This we consider a most hopeful indication,—a promise of better things to come.

"Another hopeful sign came out in the discussion on our Dakota paper. For a year past we have been inserting a series of Sabbath-school lessons, with Bible references. We did this at a venture, expecting that it would be unfavorably received, as a waste of room in the paper; since much had been said every year about 'more news.' But on a general questioning as to the use made of these Bible study helps, we found a unanimous desire that they should be retained, and learned that they had been more generally used by the schools and by individuals than we had any of us supposed. When helps to the careful study of the Word of God are valued and used we are much encouraged.

"We have also had the pleasure of receiving one of our better educated young men as a candidate for the ministry. Mr. John Eastman, teacher in the normal training school at Santee Agency, was at this meeting licensed to preach."

### Chetam Mission.

A note from Mr. Hobbs, to the Treasurer, dated October 28th, notices a "glorious good meeting" at Lenox, commencing on the day the meeting of the Board closed at Chicago. "The Holy Spirit was present with power. Seven were received to the church, and nineteen came forward and took my hand, thus signifying their choice to follow Christ."

### Mission to Spain.

#### OPPOSITION — CHAPEL — PRAYER-MEETINGS.

MR. WILLIAM H. GULICK wrote from Santander, August 24th, in regard to plottings of the priests, the temporary loss of a chapel, etc.:—

"On the 15th of July a priest called upon an acquaintance of ours in town, and under the impression that he was a Roman Catholic, and would be in sympathy with any scheme against us, told him quite freely of their designs. From the somewhat lengthy conversation into which he was drawn by our friend, it appeared that they are set on breaking up our work, and, if possible, driving the heretic preacher from town. It was not clear that they have any definite plan, but it was apparent that they are very much in earnest.

"You will remember that last March we were ejected from our first chapel, by a woman who had lately become the owner of the building, and that, failing to find any better place, we were holding our meetings in the parlor of the colporter's house. On the first of this month his landlord told the colporter that he could have no more meetings in his house, under the pain of being at once turned out of the premises. This after he has allowed him undisturbed liberty with his meetings for three years! We have no doubt that the priests have been at work upon him, and have succeeded in arousing his fanaticism. As the colporter has not thought it best to run the risk of losing his home just at this time, when, because of the great scarcity of houses, it would

be almost impossible to find other shelter of any kind, we have been obliged to suspend our meetings for the present. We were very sorry to do so, as they had of late been increasingly interesting. We, however, keep up four prayer-meetings during the week, in the houses of our friends, and they are generally so good that, in some respects, I am inclined to think that good rather than harm may come of the apparent evil.

"I have been favored in securing the lease, for two years, of the second floor of a house that is being built, and which I hope will be ready for occupancy about the middle of October. If we had been left undisturbed in our place of worship two Sabbaths longer, we would have organized a church of some ten members. I have been strongly inclined to do so in one of the houses where we hold prayer-meetings; but on further consideration I have thought it wiser to wait until we can meet in our new chapel, now that we have one definitely in view.

"My wife's day-school will continue in our house until we enter our new *locale*. This little school is the beginning of what, if we are prospered, must grow into an important branch of our work."

#### A CHURCH IN ANDALUSIA — ITS ORIGIN.

MR. THOMAS L. GULICK wrote from Madrid, September 11th, noticing the work of some Protestant laborers in Spain not connected with the mission of the Board. He reports, especially, one case of interest springing from the reading of a Bible, which may well find a place in the *Missionary Herald*:—

"Through the influence of a few Bibles the gospel has taken root remarkably in the village of *Yznatoraj*, near Baeza, in Andalusia. I have lately met the man who is the founder and leader of the church in that village. He is an uneducated, laboring man, about forty years old, can just read and write, and is not fluent, as Spaniards generally are. But he has stored his mind with Scripture, of which he can quote much and accurately, and he seems to be devoted to his newly found Saviour and his cause.

"This is what he says of his conver-

sion : In March, 1872, he bought a Bible, and shut himself up in his house to read it. For three days, from morning till evening, he continued reading. When he came to the second commandment he was thrown into great agitation. He had received from his ancestors two sacred images, four feet high, and he was accustomed to repeat his prayers before them. One represented God, the other St. Joseph. 'Wife,' he said, 'it is wrong; I must destroy these images.' His wife was terrified, and protested, and he took no further action then but returned to his reading. When he had read Isaiah xlv. his resolution was fixed. He rose early in the morning, removed his images to the back yard, placed them before him, took his axe and knelt to ask for guidance in this crisis of his life. 'O God,' he prayed, 'if they are deceivers, and I am to destroy them, make it known to me.' At once he felt that he had received his answer. He rose from his knees, down came the axe, and the images were soon reduced to kindling wood.

"Alone he had taken the decisive step; the Rubicon was crossed. If his neighbors had then known what he had done his life would have been in danger. His position required much faith and courage, and they seem to have been given to him, notwithstanding the small light he then had.

"But after taking this step, he says, light and joy came pouring into his mind and heart, — one more fulfillment of the promise that he who does God's will shall know of the doctrine.<sup>1</sup> Now persecution began. He held some village office, and his brother officials said, 'Give up that pestilent book which is making you mad, and by which you are making others mad.' He had already begun to preach the gospel from house to house, in the streets and in the fields. They finally told him he must give up his office or the

book. He gave up the office without hesitation, and now troubles thickened. As everybody turned against him, he found it very difficult to win the daily bread necessary for his wife and four children. Then two of his boys died of small-pox. The parish priest declared, from the pulpit, that it was a judgment from Heaven. Then his friends combined in urging him to give up the fatal book; but only to meet his firm refusal. Next they tried money, equally in vain. 'What?' he said, 'shall I sell my Saviour for a price!'

"At last a change came. His neighbors perceived that there was a new spirit in their midst and they began to respect him. He held meetings, and some of his friends were converted. The villagers began to wonder how he knew so much. The priests, having failed to accomplish anything by denunciation, came and argued with him; but his appeal was always to the Word of God, which they were unable to withstand. Then a general persecution broke out, and about five yielded to the storm. 'This,' he says, 'was the worst trouble of all. I went out into the fields, fell upon my face and wept, and prayed, 'O Lord, suffer not thy Church to be destroyed.' So he supplicated for hours, and returned to his home believing that his prayer would be answered. And so it was. The faith of many increased, while the persecution decreased, and there is now a small but compact body of believers in Yznatoraf."

### Austrian Empire.

#### ENCOURAGING INCIDENTS.

MR. SCHAUFFLER, of Brünn, wrote from Blansko, September 18th, giving "one or two items of interest," thus:—

"The Lord keeps encouraging us to believe that our labors have not been, and will not be, in vain, and that *he* has no thought of dropping this work. The other-day a woman who had been (very unwillingly) a witness against us when we were tried for lending tracts, visited my wife, bringing a stranger, a pleasant-looking young lady, with her. After some

<sup>1</sup> "At a prayer meeting which our friend attended in Madrid, we were discussing how Christians could best find light on difficult questions. He immediately quoted James: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him,' together with the three following verses."

general conversation, she referred to the tracts Mrs. S. used to lend, and wanted to know whether she could not now have some, they were 'so nice.' The young lady chimed in, saying, 'O yes; what nice books those were. We all read them,—my father, my uncle, my brothers, and I; and we so much wanted *some more*. My brothers have been looking out for them, and recently thought they had found some; but on bringing them home they found they were only trash, and threw them away. But my uncle bought a Bible the other day, and we have all read it, and like it very much; and,'—turning to her friend,—'you ought to have one too.' The woman declared her purpose to buy one. The young lady added, that her father said it was a shame that we had been treated as we had, and that one single priest was the cause of it all.

"Since the persecution against us began, the Bible Society colporters have had extraordinary success in Brünn. Not unfrequently they heard us and our work discussed, and generally in a friendly tone. One man declared they didn't hear any such good things from their priests,—not even from the bishop. A few days since, one city official was overheard speaking well of me to one of his superiors, and praising my aim and work as beneficial. Thus the heaven is work-

ing. Sensible people feel that great injustice has been done us, and feel all the more kindly toward us. Our enforced silence is preaching; the seed already sown is taking root; and 'in due time'—God's time—'we shall reap if we faint not.' God grant that neither the American churches nor we may be found 'fainting!'

"Another very encouraging fact is, that while our meetings have been stopped, those of our native brother have not been interfered with, though seriously threatened at one time. The Lord has been manifestly present in these gatherings, giving our brother,—a man of sound Christian experience and ready speech,—success in his work, and gathering in many to listen to the Word of Life.

"Still another fact of great interest to us is, that in the neighboring Reformed parish there are signs of an awakening of spiritual life. Pastor — (who welcomed us so warmly to Moravia) has established a Sunday-school which now numbers over one hundred children; and what delights us still more, he has drawn in five adults (men) as Sabbath-school teachers, and holds a teachers' meeting with them, at which they take part in prayer!—an entirely new thing for a layman in this country. That large church has a future which will tell on the evangelization of Moravia."

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### MISSIONS OF OTHER SOCIETIES.

"The Illustrated Missionary News," after giving the receipts of the prominent Foreign Missionary Societies, says:—

"The total receipts reported at the annual meetings of the various religious, philanthropic, and educational societies, amount to £1,600,197. This is in itself a large sum, and expresses much true Christian zeal and liberality; it has accomplished an untold and inconceivable amount of good throughout the wide world. Eternity only will reveal the blessed results of the varied Christian agencies sustained by means of this

money; and not one penny of it, given from pure love to God and man, shall fail of an eternal reward. But O, how small is this well-spent sum compared to sums spent only to injure and destroy the bodies and souls of men! The late Franco-German war cost to France alone, directly and indirectly, more than five hundred times as much,—it cost her a sum that it would require a million of men to work for thirty years to earn, at the average rate of wages in France; it cost her £520,000,000!"

## [RECEIPTS OF ENGLISH SOCIETIES.

"EVANGELICAL CHRISTENDOM" gives the following view of receipts of English benevolent societies for the last two years, as reported at the May anniversaries:—

	1874.	1875.
<b>BRITISH AND FOREIGN BIBLE SOCIETY</b> . . . . .	£220,964	£222,191
<b>PRINCIPAL FOREIGN MISSIONARY SOCIETIES —</b>		
Wesleyan Missionary Society . . . . .	167,995	179,946
Church Missionary Society . . . . .	261,221	175,835
Society for the Propagation of the Gospel . . . . .	110,259	134,826
London Missionary Society . . . . .	115,909	103,553
Baptist Missionary Society . . . . .	40,255	40,121
Moravian Missions . . . . .	18,017	18,371
South American Missionary Society . . . . .	11,788	13,727
English Presbyterian Missions . . . . .		10,248—676,627
<b>COLONIAL, JEWISH, AND OTHER MISSIONS —</b>		
Primitive Methodist Missions . . . . .	35,207	46,706
Society for Promoting Christianity among the Jews . . . . .	35,533	37,317
Colonial and Continental Church Society . . . . .	35,238	36,364
United Methodist Free Churches' Missions . . . . .	14,548	11,019
British Society for the Jews . . . . .	7,657	8,076
Evangelical Continental Society . . . . .	3,121	3,878
Foreign Aid Society . . . . .	3,625	3,510
Colonial Missionary Society . . . . .	2,953	3,252—150,123
<b>HOME MISSIONS —</b>		
Additional Curates Society . . . . .	55,270	60,960
Church Pastoral Aid Society . . . . .	58,955	56,546
London City Mission . . . . .	40,670	46,070
Wesleyan Home Missions . . . . .	30,000	32,000
Bishop of London's Fund . . . . .	36,987	25,515
Irish Church Missions to the Roman Catholics . . . . .	23,513	22,987
Incorporated Church Building Society . . . . .	7,850	12,623
Missions to Seamen . . . . .	8,000	10,722
Church of England Scripture Readers' Association . . . . .	9,438	10,254
Army Scripture Readers' Society . . . . .	8,682	3,156
Protestant Reformation Society . . . . .	4,413	7,367
British and Foreign Sailors' Society . . . . .	5,655	5,704
British and Irish Baptist Home Missions . . . . .	4,800	5,100
Home Missionary Society (Congregational) . . . . .	5,176	4,512
The Prison Mission . . . . .	3,756	4,418
Irish Evangelical Society . . . . .	3,025	2,964
Royal Naval Scripture Readers' Society . . . . .	1,800	2,163
Midnight Meeting Movement . . . . .	3,590	1,916—320,577
<b>RELIGIOUS EDUCATIONAL SOCIETIES —</b>		
British and Foreign School Society . . . . .	11,215	20,547
Indian Female Normal School Society . . . . .	7,891	8,723
Christian Vernacular Education Society for India . . . . .	9,760	8,668
Wesleyan Education Committee . . . . .	7,878	8,654
Home and Colonial School Society . . . . .	6,416	7,660
British Syrian School Association . . . . .	5,578	5,966
Ragged School Union . . . . .	3,805	3,789
Sunday School Union . . . . .	2,669	3,016—67,023
<b>MISCELLANEOUS —</b>		
Religious Tract Society . . . . .	137,705	144,566
Church Association . . . . .	7,740	7,858
Book Society . . . . .	7,541	7,105
Young Men's Christian Association . . . . .	3,971	3,659
Monthly Tract Society . . . . .	3,051	3,062
Bible Translation Society . . . . .	1,974	2,438
Christian Association for Young Women . . . . .	1,476	1,878
Church of England Sunday-school Institute . . . . .	1,067	1,891
Lord's-day Observance Society . . . . .	934	1,000—172,957
	£1,625,530	£1,609,897
	\$3,049,435	



## FREE CHURCH OF SCOTLAND.

THE last report on the Foreign Missions of this Church presents the following abstract of the mission statistics:—

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations . . . . .</i>	53	37	80
<i>Christian Agency—</i>			
<i>Ordained European Missionaries, including one in Syria . . . . .</i>	17	10	28
<i>Ordained Native Missionaries . . . . .</i>	7	..	7
<i>Licensed Native Preachers . . . . .</i>	4	..	4
<i>European Missionary Teachers, Male . . . . .</i>	7	..	7
<i>Female . . . . .</i>	4	..	4
<i>East Indian and other Teachers, Male . . . . .</i>	9	..	9
<i>Female . . . . .</i>	7	..	7
<i>Native Teachers and Evangelists, Male . . . . .</i>	48	28	74
<i>Female . . . . .</i>	33	7	45
<i>European Catechists . . . . .</i>	..	2	2
<i>Native Catechists Scripture-readers, etc. . . . .</i>	40	30	70
<i>Colporters . . . . .</i>	10	2	12
<i>Total Christian Agents, including one in Syria . . . . .</i>	191	86	278
<i>Native Churches—</i>			
<i>Communicants . . . . .</i>	833	1,584	2,387
<i>Baptized Adherents, not Communicants—</i>			
<i>Adults . . . . .</i>	320	About 1,060	1,380
<i>Children . . . . .</i>	568	About 2,856	4,227
<i>Admitted on Profession since commencement of the Missions . . . . .</i>	1,371	..	..
<i>During the year there were—</i>			
<i>Adults Baptized, or admitted on Profession . . . . .</i>	80	155	235
<i>Children Baptized . . . . .</i>	63	197	260
<i>Admitted from other Churches or Stations . . . . .</i>	15	48	63
<i>Removed to other Churches or Stations . . . . .</i>	13	73	86
<i>Excluded or Suspended . . . . .</i>	9	40	49
<i>Restored to Church Privileges . . . . .</i>	2	28	30
<i>Candidates for Baptism or full Communion . . . . .</i>	33	419	452
<i>Deaths—Adults . . . . .</i>	19	19	38
<i>Marriages . . . . .</i>	19	48	66
<i>Institutions and Schools—</i>			
<i>—Number of . . . . .</i>	123	86	129
<i>Anglo-Vernacular—</i>			
<i>Male Scholars . . . . .</i>	4,765	1,292	6,057
<i>Female " . . . . .</i>	311	905	1,306
<i>Vernacular—</i>			
<i>Male Scholars . . . . .</i>	1,889	67	1,956
<i>Female " . . . . .</i>	1,965	29	1,994
<i>Total under Christian Instruction . . . . .</i>	8,930	2,883	11,803

The statement of the year's income is given thus:—

## Ordinary Home Revenue of the Scheme:—

Associations . . . . .	£11,093 19 6
Church-door Collections . . . . .	1,087 19 9

Amount of Congregational Contributions . . . . .	£12,151 19 3
Donations, Legacies, Juvenile Offerings, etc. . . . .	17,762 8 10

Total Home Revenue of General Scheme . . . . .	£29,914 8 1
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In addition, the Ladies' Society for Female Education raised . . . . .	£7,547 0 9
Contributions to Livingstonia Mission . . . . .	1,553 15 0
Children's New Year's Offering for Santa Mission . . . . .	840 4 10
Special Contributions sent direct to Stations . . . . .	618 8 0
Contributed abroad, viz.:—	
By European Friends in India . . . . .	2,396 9 7
By Native Churches in India and Africa . . . . .	1,321 14 1½

Besides these sums there have been received—	
Government Grants-in-aid . . . . .	8,605 7 10
School Fees . . . . .	6,186 14 8½

Making from all sources, a grand total of . . . . . £58,884 9 11

(about \$294,421). The amount from donations and legacies is said to be "larger than in any previous year."

In regard to spiritual results the Report uses the following language:—

"While, in connection with most of our stations in the heathen field, there have been many gladdening indications of true conversion, we may refer to Lovedale, in Kaffraria, as the station to which the visible blessing from on high has most remarkably been given. In the months of May and June last year a spiritual movement took place at Lovedale, which not only greatly cheered the hearts of the missionaries at the time, but has left, as we have good cause to believe, very precious and enduring fruits. Why should we not plead and look for similar 'times of refreshing' at all our stations abroad?"

## MISCELLANY.

## MISSION TO THE SANTALS OF INDIA.

The "Bombay Guardian" makes the following statements respecting the recent work among the Santals (Santhals,

or Sonthals), one of the aboriginal tribes of the hill-country of India:—

"The Rev. Mr. Boerresen, of the Home Mission among the Santals, was in Bom-

bay lately, and gave us some account of the wonderful work which God wrought last year among that people. Mr. Boerresen was alone; Mr. Skrefsrud had gone to Europe, and Mr. Haegert was ill; yet it pleased God, in that very juncture, to bring the Santals in clouds to the ark of salvation. In the course of about seven months Mr. Boerresen baptized about one thousand six hundred Santals, adults, on the profession of their faith in Christ. Our readers are aware that the famine prevailed greatly in the Santal country last year, and relief-works were instituted and placed by the Commissioner under the direction of Mr. Boerresen. He accepted the charge on the understanding that he would not be interfered with in any way, that the Sabbath should be observed, and that he should have the right to preach the gospel to those employed. Let it be particularly noticed that the relief works were available for all, and that no distinction was made between believers and unbelievers; no pecuniary or worldly motive was used to induce men to profess faith in Christ. Half an hour before the close of each working day, Mr. Boerresen got them together and preached the gospel to them. It was some time before the Word took effect. At length there came one or two inquirers, and after that the number rapidly increased. Great pains were taken to show them what the gospel demanded of them. The curse of the people has been, preëminently, drink. A part of their devil-worship consists in surrendering themselves to inebriety for a period of about fourteen days every year. One is reminded of the multitudinous references in the Rig Veda to the inspiration of the soma-juice, in connection with the sacrificial worship of the gods. The Santals by no means restrict themselves to the fourteen days of sacred carousal; they drink all the year round, and it is appalling the extent to which they avail themselves of the facilities afforded by the countless grog-shops. When converted, every Santal understands at once that he is no more to touch the accursed thing; all the Christians are total abstainers. Nothing was more remarkable than the way in which they felt constrained to go

and try to win others, as soon as they had obtained forgiveness of sin, unless it was the way in which the Lord blessed their testimony. In this way the gospel has been very rapidly diffused, and Christians are found in more than one hundred and thirty villages."

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#### ASSASSINS EXECUTED.

THE following note, dated November 6, 1875, has been received by the Foreign Secretary of the Board, from the Department of State, Washington:—

"Sir,—Referring to the correspondence between this department and yourself, relative to the assassination of the Rev. John L. Stephens, I have now to inform you that a dispatch has been received from Mr. Foster, the Minister of the United States to Mexico, to the effect that, on the 16th ultimo, five persons were executed, in compliance with the sentence which condemned them to capital punishment for the murder of Mr. Stephens; and that he was informed, unofficially, that the trial of other prisoners charged with participating in the mob was still pending.

"I am, sir,

"Your obedient servant,  
"HAMILTON FISH."

It may be hoped that this decided, though tardy act of justice, will have some influence in diminishing the dangers, from fanatical and unprincipled Romanists, to which other missionaries and their helpers have been exposed in Mexico ever since the murder of Mr. Stephens.

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#### ROMANISM IN BRAZIL.

In an article on Brazil, in "The Missionary," of the Southern Presbyterian Board, Rev. G. N. Morton says:—

"The baneful influence of the other evil, Catholicism, is too evident to need any commentary. Gross ignorance, mental and spiritual slavery, moral and social obliquity, in short, the whole inventory of the devil's store-house catalogued in the first chapter of Romans, are the sad inheritance of those who are born Cath

olies in a Catholic country. *All the noxious fruits of idolatrous paganism thrive equally well in the soil of idolatrous Romanism.* Every spiritual crime which blackens the Roman apostasy finds its expression and counterpart in carnal acts. In nothing is this more notable than in the flagrant and ingeniously varied and multiplied crimes of adultery, which afflict, like set-sores, every society over which the great whore has her sway. Many of the feasts, such as those of the Bom Jesus of Pirapora, if not accompanied with as obscene rites, are at least made the occasion of as obscene practices as were the Egyptian or the Eleusinian mysteries. If Bacchus were substituted for one of these good Jesuses, or Ceres for one of the Virgin Mary's, an old Pagan would not feel himself a stranger at one of the night scenes which not unfrequently occur under the auspices of modern Rome."

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#### GLEANINGS.

THAT contagious disease, measles, introduced some months ago to the Fiji Islands, has proved a terrible scourge. Missionaries who have the best means of judging believe the mortality will amount to from fifteen to twenty per cent. of the whole population, and tell sad tales of bereavement, starvation, desertion, and terrible suffering. In some sections, where Christian teachers had been but recently introduced, the wild mountaineers, from dread of the disease, have driven the teachers away.

— The Presbyterian "Foreign Missionary" states: "A careful estimate shows that if the Presbyterian Church were to send out as many missionaries in proportion to membership as the churches of the Sandwich Islands, our number would be nearly 2,000, instead of 130, and this without taking into account the difference in wealth."

— Again the same publication says: "The American Board sprang into existence among people of humble homes and frugal life, and the glorious missionary spirit of fifty years ago was fanned to a

flame inside church buildings which were fireless in winter, without cushions on the seats, and seldom graced with the luxury of an organ. Men who husbanded small farms on the flinty hills of New Hampshire and Vermont, and women who spun wool and flax for Christ's cause, gave nobly to send the gospel to the heathen; and little churches through New York, Michigan, and Ohio, though themselves receiving aid from the Home Mission Society, joined in the common cause. The luxury of the wealthy in that day scarcely equaled the supposed necessities of the poor in our times."

The following passages in regard to Brazil are "gleaned" from an able communication from Rev. G. N. Morton, published in "The Missionary," of the Southern Presbyterian Board:—

— "During these forty-three years, which mark the limits of her separate national existence, Brazil has made evident progress. Her population has increased; her agricultural and mineral resources have been considerably developed; she has built some railroads; she has opened all her ports to foreign trade; she has created schools for the instruction of her people. But nothing is more notable than the growth of liberal opinion among the masses of the people. In towns where twenty years ago it might have been as much as a man's life was worth to declare himself a Protestant, the gospel is preached with perfect security from Sabbath to Sabbath, and Protestant schools are crowded to overflowing."

— "The modern missionary effort began in Brazil in 1859. There are now fifteen organized churches, several of which have a membership of about two hundred. I believe that there is no city or town in which a missionary, who could speak the language of the people, has labored for a year without being able to organize a church; and from regions where no missionary or Christian had ever trod, have come up appeals for some one to go and baptize and receive into the church men and women who had arrived at the knowledge of the truth by reading the pure Word of God."

## BIBLIOGRAPHICAL

*Forty Years in the Turkish Empire: a Memoir of William Goodell, D. D., late missionary of the A. B. C. F. M., at Constantinople. By his son-in-law, Rev. E. D. G. PRIME, D. D. Small 8vo. Robert Carter and Brothers, N. Y. 1876.*

DR. PRIME has done his work well, in furnishing the framework and setting of Dr. Goodell's own reminiscences and letters, so as to present an admirable biography in the inimitable language of one who, more than others, may be called the Charles Lamb of missionary writers. His genial humor sparkles on every page and in almost every paragraph. Like the imagination of Mr. Burke, it seemed with advancing years to gain in richness. The last pages dictated by him, a few days before his death, are without a parallel in this regard.

Yet with this keen sense of humor was joined a childlike faith, that everywhere recognized a Father's leading, and a singleness of consecration to Christ, that made his missionary labors a constant joy. The story of his securing a trout for his mother by what he felt to be a special favor of Divine Providence, his reply to his friend Temple, who was seeking to repress his exuberant mirthfulness, that "he did not expect to go to heaven crying," and the touching question of the little girl who, impressed by his peculiar manner, asked him if he had seen Christ, are characteristic of the simplicity, genial spirit, and moral earnestness of this devoted follower of his Lord.

His careful study of the Scriptures, incident to his translation of the Bible into the Armeno-Turkish, enriched his ordinary language with Biblical allusion and illustration, to a degree rarely noticed in

any other writer. This feature of his style has doubtless added greatly to the popularity of his sermons, through which his influence is perpetuated among the people to whose spiritual welfare he devoted his life.

Two things we miss in this volume, which we hope will find their proper place in subsequent editions, — a likeness of Dr. Goodell, for which we looked at once, as a matter of course, and a good index at the close.

## DEPARTURES.

THE following persons sailed from New York for Liverpool, October 23d, for different mission fields in Turkey: Rev. Alpheus N. Andrus and Mrs. Olive L. (Parmelee) Andrus, of Mardin, Eastern Turkey, returning to their field, accompanied by Miss Clarissa H. Pratt, of Huntington, L. I.; Rev. Daniel Staver, of New York City, and Mrs. Abbie S. (Walker) Staver, of Brooksville, Maine, expecting to locate at Cesarea, Western Turkey; Mrs. Clara C. Williams, widow of the late Rev. W. F. Williams, of Mardin, Eastern Turkey, and Miss Ellen C. Parsons, of Northampton, Mass., designated to Constantinople, in connection with the "Home" there.

Rev. Lorin S. Gates, of Hartford, Conn., and Mrs. Frances Anne Gates, daughter of Rev. Allen Hazen, of the Mahratta mission, and Rev. Milan H. Hitchcock and wife, of the Western Turkey mission, sailed from New York for Liverpool November 6th, — Mr. and Mrs. Gates, on the way to join the Mahratta mission, Western India, and Mr. and Mrs. Hitchcock, returning to their field in Turkey.

## \$8,000 MORE WANTED.

THE noble effort of friends at Chicago to signalize the recent meeting of the Board in that city by the payment of its debt there reported (\$44,323.96), has been most generously seconded by friends elsewhere. The amount already paid and pledged leaves only about \$8,000 more to be secured to rid the treasury of this burden. But a part of that subscribed is conditioned upon the whole debt being now paid; and as the goal is so near, it is hard to relinquish the hope of its being attained. Yet it is not probable that more will be received, unless those who read this shall feel called upon to help, either by personally lifting a part of the burden, or by securing subscriptions from others. May the Lord dispose some to this service.

## SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY LEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		CONNECTICUT.	
Lincoln, "Windfall,"	4 00	Birmingham, a friend,	10 00
— Washington County, on account of deficiency,	125 00—129 00	Groton, Mrs. Whitman,	10 00
NEW HAMPSHIRE.		Hartford, John B. Eldredge, 5,000;	
Campton, Rev. Quincy Blakey,	5 00	William E. Suglen, 10; a friend,	2;
Claremont, Edward L. Goddard,	50 00		5,012 00
Concord, G. McQuesten,	5 00	Middletown, Hon. Benjamin Douglass,	100 00
Francetown, M. W. Emerson,	2 00	New Haven, Hon. Samuel Miller, to	
Hollis, a friend,	10 00	const. Rev. Eliza W. Miller, H.	
Milford, Julia A. Gibson, 2.25; S. Guild,		M., 100; Rev. William Patton, 50;	
1.75;	5 00	Mrs. J. D. Deming, 1;	151 00
Newport, "A."	5 00—82 00	New London, a member of the 1st ch.	10 00
VERMONT.		Norwich, Buckingham Chapel, S. S.,	
Lyndon, S. B. Mattocks,	1 00	a class of little girls,	2 50
Manchester, Rev. J. D. Wickham,	10 00	West Hartland, Anna N. Goddard,	1 00
Newport, "R. S. W.,"	5 00	Woodbridge, Cong. ch. and so.	11 50
North Bennington, Cong. ch. and so.	20 50	—, "A mother, and sainted daughter," 20; "A sainted minister," 10; Cash, 10;	40 00—5,348 00
St. Johnsbury, T. Fairbanks, 500; Rev. Henry Fairbanks, 250;	750 00	NEW YORK.	
West Brattleboro, W. H. Bigelow, to const. Rev. S. C. Fiske, Rev. Geo. C. Reynolds, M. D., Rev. B. N. Seymour, and himself, H. M.	250 00	Binghamton, a friend,	1 00
Windham, Rev. and Mrs. D. N. Goodrich,	5 00	Buffalo, T. D. Demond,	4 00
—, a school-teacher,	5 00—1,086 50	Gilbertville, Mr. and Mrs. A. Wood,	2 00
MASSACHUSETTS.		Homer, J. M. S. Hermerhorn,	250 00
Andover, Mrs. J. B. Clough, 10; L. B. Pierson, 5; E. T. 5;	20 00	New York, Z. Stiles Ely, 100; C. P. B., a thank-offering, 20;	120 00
Arlington, John Field,	500 00	Perry Centre, J. P. R.	5 00
Boston, Three members of Old South ch. 1,000; Rev. N. G. Clark, 500; "Everett," 500; M. M. T. 500; Nathan Carruth, 500; Members of Vine st. ch. 105; James S. Stone, 100; Phillips ch., R. K. A. 100; T. G. A., to const. Theobald S. Thompson, H. M., 100; H. B. H. 100; "The Congregationalist," 100; Old Colony S. S. 50; Rev. T. C. Trowbridge, 15; A. M. 13; Miss Wheeler, 10; Mrs. R. H. Wiswall, 5; Miss O. M. Leland, 5; N. K. E. 5; Two aged women, 1.50; Contents of a Mite-box, 1.05;	5,170 55	Sidney Plains, G. F. Harper,	2 00
Cambridge, M. W. W.	500 00	Troy, "My mite,"	5 00—289 00
Chelsea, "One of the 30,000,"	1 00	OHIO.	
Enfield, Edward Smith,	100 00	Cleveland, Plymouth ch. prayer-meeting collection, 11.55; a friend, 25;	36 55
Everett, a friend,	7 00	Elyria, Heman Ely,	500 00
Falmouth, a friend, 5; a friend, 3;	8 00	Marietta, Rev. T. H. Hawks, 100; Geo. W. Wells, a thank-offering for the cheering reports, 10; a thank-offering, 10;	120 00
Globe Village, Friends,	5 00	Randolph, A. F. Cole,	2 00
Ipswich, a friend,	1 00	Toledo, K. S. Tenny,	2 00—660 55
Lawrence, Sarah L. Boardman,	1 00	TENNESSEE.	
Lynn, Richard Tufts,	1 00	Chattanooga, H. E. B.	2 00
Newburyport, Mrs. S. W. Hale, 100; Rev. D. T. Fiske, 20;	120 00	INDIANA.	
Newtonville, Mary A. Child, 1; M. H. C. 1;	2 00	Michigan City, a friend, to const. EX-NEXT B. KENT, H. M., 100; Mr. and Mrs. J. C. Haddock, 10;	110 00
North Brookfield, J. E. Porter,	50 00	Terre Haute, S. H. Potter,	100 00—210 00
North Cambridge, George F. Wade,	25 00	ILLINOIS.	
Pittsfield, Rev. C. V. Spear,	100 00	Altona, Rev. Henry C. Abernethy, 10;	
Quincy, B. C. H. 500; Rev. Edward Norton, 1;	501 00	M. H. Mather, 5;	15 00
Salem, "No Name,"	500 00	Aurora, 1st Cong. ch., for Papal Lands, 30.30; Rev. N. A. Prentiss, 25;	55 30
Springfield, "Unabridged," 1,000;	1,003 00	Batavia, Prof. William Coffin, to constitute himself H. M., 100; Rev. J. W. Bradshaw, 25;	125 00
Rev. A. Groot, 3;	1 00	Blue Island, Rev. T. F. Dickinson and wife,	25 00
Townsend, a friend,	1 00	Chicago, Rev. E. P. Goodwin, 500; Charles H. Case, 500; H. J. W. 250; G. N. Culver, 100; W. W. Cheney, 100; W. W. Strong, 100; Rev. Edward Hildreth, 100; A. P. Kelley, 100; Rev. H. L. Hammond, 10; Jas. W. Porter, 50; S. B. French, 50; Annual Meeting, deposited in boxes (of wh. for Papal Lands, 6), 42.47; Mrs. Fanny Miller, 25; Rev. Jeremiah Porter, 25; William F. Brown, 25; H. B. H. 25; Rev. H. V. Warren, 20; Rev. G. S. F. Savage, 20; H. L. Thompson, 10; George Herbert, 10; Rev. Samuel C. Bartlett, 10; Mrs. Lavinia Morris, 10; L. M. Johnson, 10; a friend, 10; Thomas Kane, 10; Aaron Bliss, 10; F. F. Elmsendorf, 10; "Salute in Glory, 10;" Gold sovereign, 5.52; Rev. S. Penfield, 5; Mrs. I. N. Camp, 5; C. Olson, 5; Rev. E. W. Clark, 5; P. C. Blodgett, 5; Mrs. E. N. Pratt, 5; Mrs. F. M. Cragin, 5; a poor widow of the West, 5; a missionary to the Indiana, 5; a lover of the cause, 5; Mrs. G. S. H. 5; "Such as I have,"	
Ware, "Friends,"	2,000 00	RHODE ISLAND.	
Williamstown, 1st Cong. ch., special coll. 70; Mills Ass'n of Young Men, special, 50; Mark Hopkins, D. D., 100;	220 00	Coventry, Orren Spencer and wife,	10 00
Worcester, G. Henry Whitcomb, 1,000; Philip L. Moon, 250;	1,250 00	Pawtucket, a friend, to const. DAVID FALLS, H. M., 100; a friend, 15;	115 00
Worcester County, a friend,	500 00	Slaterville, S. O. Tabor,	10 00—125 00
—, M. C. B.	500 00		
—, a thank-offering,	500 00		
—, "Pilgrim."	5 00—12,191 55		



avails of jewelry, 3.25; Coin, 2.74;	
Mrs. E. F. Newton, 2; E. C. Gilman,	
2; Mrs. C. N. Pierce, 1; M. Morse,	
1; a thank-offering, 1; a friend, 1;	
Cash collections at Annual Meet-	
ing, 1.923 10;	4.180 08
Dixon, Martha L. Newcomb,	20 00
Elgin, Cong. church, two ladies,	2 00
Evanston, J. M. Williams, to const.	
himself H. M., 100; Charles Dutton,	
25;	125 00
Galesburg, "a member of 1st ch. of	
Christ," 25; a widow of 1st ch. 10;	
Rev. Amariah Hyde, 5;	40 00
Granville, Ella Laughlin, 5; Miss	
Harkness, 2; Mary Young, 1;	8 00
Jacksonville, D. W. Fairbank,	25 00
Kewanee, Rev. H. T. Lay,	250 00
Lake Forest, D. K. Holt,	100 00
Lisbon, Cong. ch. and so. 18.67; Rev.	
H. L. Howard, 2;	20 67
Lombard, Rev. N. S. Cushing,	5 00
Naperville, Mrs. Gross,	5 00
Oak Park, a friend, 20; Miss E. Rozzie	
Smith, 10; A. F. Hemingway, 1;	31 00
Ottawa, John G. Nattlinger,	10 00
Payson, S. U. Spencer, 20; "A friend	
of Missions," 10;	80 00
Plainfield, Edward Ebbs,	50 00
Providence, Rev. A. Doremus,	5 00
Richmond, F. J. Douglass and wife,	5 00
Rockford, Mrs. D. S. Penfield, 100; T.	
D. Robertson, 25; Harry W. Dick-	
erman, 10;	135 00
Warren, Rev. S. Penfield,	5 00-5,452 05

## IOWA.

Chester, a returned missionary and	
wife,	200 00
Council Bluffs, Rev. B. Talbot,	10 00
Des Moines, M. N. Miles,	5 00
Green Mountain, Mrs. Henry T. Chase,	5 00
Grimmell, A. R. Hensel, 100; Charles	
Fisher, 25; Mrs. Magoun, 2;	127 00
Keokuk, Cong. church,	2 00
Lyons, Rev. Sidney Crawford, 5; T.	
Davis, 1;	6 00
Manchester, C. Sanborn,	5 00
Monona, W. S. Potwin,	5 00
Sabula, M. A. Esnay,	5 00
Traver, C. H. and A. M. Russell,	25 00
—, A Home Missionary,	2 00—\$92 50

## MICHIGAN.

Ann Arbor, Rev. George Duffield, D. D.	25 00
Clio, Rev. W. E. Caldwell,	5 00
Detroit, Mrs. L. F. H.	1 00
Hudson, Rev. F. G. Colton,	2 00
Lansing, Helen S. Norton,	10 00
Sheboygan, Rev. J. L. Malle,	1 00
Traverse City, Rev. O. H. Spoor,	5 00
—, Lyman Alden,	5 00—54 00

## WISCONSIN.

Appleton, Mrs. S. R. Page,	50
Bloomington, E. J. M. Newcomb,	3 00;
Fert Atkinson, Rev. E. J. Montague	
and wife, 10; J. Morrison, 50c.; J.	
Lamphear, 20;	30 50

## DONATIONS RECEIVED IN OCTOBER.

## MAINE.

Cumberland county.	
Auburn, High st. ch. and so.	233 55
Durham, Cong. ch. and so.	1 00
Falmouth, 2d Cong. ch. and so.	16 85
Gorham, Cong. ch. and so.	13 60
Portland, State st. ch. and so. m. c.	
10.08; St. Lawrence st. ch. and so.	
9;	19 08
Scarboro, Rev. J. B. Thornton,	10 00—295 95
Kennebec county.	
Augusta, a friend,	9 60
Pittston, Cong. ch. and so.	1 00—10 00
Lincoln and Sagadahoc counties.	
Aina, Cong. ch. and so.	11 80

Fond du Lac, Rev. Arthur Little,	25 00
Green Bay, J. C. Bridgman,	5 00
Mesomane, Rev. and Mrs. M. M. Mar-	
tin,	50 00
Menasha, a friend,	10 00
Milwaukee, Three ladies,	3 00
Oconomowoc, Miss A. B. Sewall,	2 00
Peshtigo, S. W.	5 00
Ripon, Mrs. Mary E. Harwood,	5 00
Salem, William Munson,	50 00
Sharon, A. A. Young,	5 00
Sparta, Mrs. R. M. Dunlery, 5; Rev.	
J. M. Carmichael, 5;	10 00
Waupun, Cong. church,	30 00
Wauwatosa, Rev. Luther Clapp,	10 00
Windsor, S. A. Warner,	5 00
—, "In his name" (in part),	200 00
—, a friend's thank-offering, and	
especially for the continu-	
ance of the work in Papal	
Lands,	25 00—474 00

## MINNESOTA.

Minneapolis, Rev. Henry A. Stimson,	
100; Rev. L. H. Cobb, 25;	125 00
Northfield, A. N. N.	5 00
Plainview, Rev. Henry Willard,	40 00—170 00

## MISSOURI.

Kansas City, 1st Cong. Sabbath-school	10 00
Springfield, Charles E. Harwood, to	
consultate Rev. James H. Harwood,	
H. M.	50 00
Windsor, Rev. J. G. Bailey,	5 00—65 00

## TEXAS.

Velasco, "X, Y, Z, towards payment of	
deficiency,"	65 85

## DAKOTA TERRITORY.

Dakota Mission, Rev. T. L. Riggs,	10 00
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## CHINA.

Kalgan, Rev. T. W. Thompson,	250 00
Peking, S. Wells Williams,	200 00—450 00

## TURKEY.

Constantinople, Rev. T. A. Baldwin,	25 00
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Received for the "Debt" in October, \$27,392 00

## DONATIONS FOR JAPAN TRAINING SCHOOL.

Claremont, N. H. Edward L. Goddard,	106 00
Chichester, "Cong. Sabbath-school (per	
Rev. G. A. Foss),	13 50
Andover, Mass. M. E. H.	10 00
Wolfboro, N. H. Mrs. Sumner Clark,	5 50
Ware, Mass. Allie's Missionary-box,	3 31
	187 81

Previously acknowledged (See September  
"Herald"),

3,994 41  
\$1,182 22

Newcastle, 1st Cong. ch. and so.	4 80
Rockland, Cong. ch. and so.	17 00
Woolwich, Cong. ch. and so.	11 00—43 80
Oxford county.	
Norway, Cong. ch. and so.	50 69
Oxford, Cong. ch. and so.	7 00
South Paris, Cong. ch. and so.	25 00—82 60
Pembacot co. Aux. Soc. E. F. Duren,	
Tr.	
Banger, Hammond st. ch. and so.	
(104.62 of wh. prev. ack'd, 91.12;	13 50
Somerset county.	
North Anson, Tilson Spaulding,	5 00
South Solon, "Widow's Mite,"	1 00—6 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	2 05

Waterford, Cong. ch. and so.	12 00—14 05
Waldo county.	
Camden, Cong. ch. and so.	15 00
York county.	
Biddeford, a friend in Pavilion ch.	100 00
Buxton, Cong. ch. and so.	5 31
Cornish, Cong. ch. and so.	12 00
Saco, Mrs. Fogg,	5 00—122 31
	604 30

## NEW HAMPSHIRE.

Coccy county.	
Colebrook, Cong. ch. and so.	26 13
Grafton county.	
Bristol, Cong. ch. and so.	12 00
Hanover, Cong. ch. and so.	37 55
Lyme, Cong. ch. and so., to const.	
Rev. E. P. BUTLER, H. M.	50 53
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Godstown, a friend,	5 00
Hollis, Cong. ch. and so.	48 30
Manchester, 1st Cong. ch. and so.	50 31
Milford, Cong. ch. and so.	99 00
Nashua, Pearl st. ch. and so.	109 60
New Ipswich, Cong. ch. and so. m. c.	12 22
Peterboro, M. A. Whitney,	1 00
Wilton, M. S. L.	10 00—435 71
Merrimac co. Aux. Society.	
Concord, Friends,	2 50
Pittsfield, John L. Thorndike,	11 00—13 50
Rockingham county.	
Rye, Cong. ch. and so.	15 00
Stratford county.	
Dover, Belknap ch. and so.	6 37
East Gilmanton, Peter Dudley,	30 00
Great Falls, 1st Cong. ch. and so.	82 00
Wolfboro, 1st Cong. ch. and so.	30 00—148 37
Sullivan co. Aux. Soc. N. W. God-	
dard, Tr.	
Clarendon, Cong. ch. and so.	19 10
Washington, Cong. ch. and so.	3 50—22 60
	661 33

Legacies. — Concord, Hannah Whitney, by	
Edward A. Moulton, Trustee,	330 53
	991 89

## VERMONT.

Addison county. Amos Wilcox, Tr.	
Cornwall, Cong. ch. and so.	75 10
New Haven, Cong. ch. and so.	21 07
Shoreham, Cong. ch. and so.	50 00—146 77
Bennington county.	
Bennington, 2d Cong. ch. and so. -	
add'l,	15 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
St. Johnsbury Centre, Rev. T. K.	
Hasney,	5 00
Chittenden county.	
Wilmington, a friend,	1 00
Colchester, Cong. ch. and so.	11 25—12 25
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Fairfax, Mrs. S. B. Hunt,	1 00
Highgate, Cong. ch. and so. 10; Mrs.	
Nancy K. Stone, 5;	15 00—16 00
Orleans county.	
Newport, Cong. ch. and so.	4 53
North Troy, Cong. ch. and so.	5 00—9 83
Rutland county.	
Rutland, Cong. ch. and so., for six	
months,	205 86
Windham co. Aux. Soc. C. F. Thomp-	
son, Tr.	
Westminster, Cong. ch. and so., add'l,	50
Windsor co. Aux. Soc. Rev. O. B.	
Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so. m. c.	13 58
Springfield, Cong. ch. and so., for	
Papal Lands, 27.45; A. Woolson,	127 48
for same, 100;	16 75—167 81
West Hartford, Cong. ch. and so.	
	572 02

Legacies. — Grafton, Mrs. Lucy Barrett,	
add'l, by George M. Barrett, Ex'r,	1,000 00
	1,572 02

## MASSACHUSETTS.

Barnstable county.	
Provincetown, Cong. ch. and so.	2 10
Berkshire county.	
Adams, Cong. ch. and so.	5 60
Pittsfield, Maplewood Institute m. c.,	
by Rev. C. V. Spear,	33 88
South Williamstown, Greylock Insti-	
tute m. c.	11 83—50 76
Bristol county.	
Attleboro, 2d Cong. ch., Ladies' For-	
sign Miss'y Society, with other do-	
na-tions to const. Mrs. EVERETT L.	
SWEET and Miss SUSAN B. THACHER,	
H. M., 165.85; a mother's gift, 40;	205 86
Norton, Cong. ch. and so. }	107 15—313 01
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so., in	
part,	150 00
Charlton, Cong. ch. and so.	63 65
Southbridge, Cong. ch. and so.	218 99
Spencer, Cong. ch. and so.	336 51
Ware, 1st Cong. ch. and so. 65.25;	
East Cong. ch. and so. (of which	
from J. A. Cummings, to const.	
ELWIS C. FENN, H. M., 100; from	
L. N. Gilbert, to const. ANNIE G.	
DEXTER, H. M., 100; and from	
William Hyde, to const. HENRY	
VIETZ, H. M., 100; 1,173.55;	1,238 50
West Brookfield, Cong. ch. and so.	21 00—2,128 95
Essex county.	
Andover, a friend,	5 00
Lawrence, a friend,	5 00—10 00
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	25 43
Lynn, North Cong. ch. and so. m. c.	10 06—35 49
Hampden county, Aux. Soc. Charles	
Marsh, Tr.	
Chester Centre, Cong. ch. and so.	7 69
Holyoke, 1st Cong. ch. and so. 8;	
2d Cong. ch. and so. 57.36;	65 26
Longmeadow, Ladies' Benev. Ass'n.,	
for Papal Lands,	20 30
Springfield, 1st Cong. ch. and so.	
70.32; North Cong. ch. and so.	
64.07;	139 39
Westfield, 1st Cong. ch. and so. 59;	
2d Cong. ch. and so., for Papal	
Lands, 12.55;	71 35
Wilbraham, Cong. ch. and so., add'l,	2 00—305 99
Hampshire county, Aux. Soc. S. E.	
Bridgman, Tr.	
Amherst, 1st Cong. ch. and so. 96.28;	
Two of the 50,000, — for Papal	
Lands, 2;	98 28
Belchertown, Cong. ch. and so.	6 50
Hadley, 2d Cong. ch. and so.	12 00
Northampton, U. A. M.	5 00
Williamburg, Cong. ch. and so.,	
for Papal Lands, and with prev.	
don. to const. ERASTUS GRAVES,	
H. M.	53 25—155 03
Middlesex county.	
Everett, G. W.	10 00
Marlboro, Union ch. and so.	140 59
Melrose, Ortho. Cong. ch. and so.	16 22
Somerville, Franklin st. ch. and so.	
m. c. 11.50; Prospect Hill ch. and	
so. m. c. 10.50;	22 00
Wayland, Evan. Trin. ch. and so.	29 49
West Somerville, Cong. ch. and so.	171—210 92
Middlesex Union.	
Ashby, Cong. ch. and so.	37 10
Fitchburg, Rollstone ch. and so. (of	
wh. 10 for Papal Lands), 63.43; a	
friend, 1;	64 53
Lunenburg, Cong. ch. and so.	1 50
North Leominster, Cong. Church of	
Christ,	18 75
Westford, Cong. ch. and so. (of wh.	
2 for Papal Lands),	33 25—155 13
Norfolk county.	
Dedham, Allin Evan. ch. and so.	203 54
Grantville, Cong. ch. and so.	41 07
South Weymouth, Union Cong. ch.	
and so.	11 00
Walpole, Willard Lewis,	20 00

Wrentham, Cong. ch. and so. m. c.	8 00
—, a friend,	50 00—333 61
Plymouth county.	
Bridgewater, Central Square ch. and so.	61 00
Brookton, 1st Cong. ch. and so. m. c.	60 00—121 00
Suffolk county.	
Boston, Berkeley st. ch. 173; Park st. ch. 105, ditto m. c. 13.57; Union ch. 62.33, ditto for Papal Lands, 19.11; a member of Central ch. 40; Central ch. (Jamaica Plain), 29.50; Vine st. ch. m. c. 10; Elliot ch. 1; E. E. H. 230; An old friend, 20; J. H. D. 10.13; Augustus Chapman, 10; "Three miles," 3; a friend, 1; S. D. for Spain, 50c.; 693 14	
Chelsea, Central Cong. ch. and so.	39 16—737 30
Worcester co. North.	
Winchendon, 1st Cong. ch. and so. 25.50, m. c. 22;	47 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Leicester, Cong. ch. and so.	23 10
Oxford, 1st Cong. ch. and so.	32 43
West Boylston, Cong. ch. and so.	71 55
Worcester, Union ch. and so. m. c. 108.69; Daniel Ward, 10;	113 50—250 67
Worcester co. South Conf. of Ch's.]	
William R. Hill, Tr.	
Collection at Annual Meeting,	24 31
East Douglas, Cong. ch. and so.	55 30—79 61
—, a friend,	10 00

Legacies.—Westboro, Mrs. Elizabeth Hallock,	4,947 47
by G. J. Hallock, Adm'r,	10 00
	4,957 47

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	30 00
New Canaan, Cong. ch. and so., to const. W. E. Raymond, H. M.	165 14
Norwalk, Rev. J. A. Hamilton, to const. with previous dona., Rev. H. H. Hamilton and Mrs. Helen McGARGOR HAMILTON, H. M.	100 00
Sherman, Cong. ch. and so.	20 75
Stamford, 1st Cong. ch. and so. (Sarah Haxton's bequest),	3 00—318 89
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	65 41
Bloomfield, Cong. ch. and so.	31 33
Bristol, Cong. ch. and so. (of wh. 31 m. c. and 71 from Ladies' Asso'n.),	172 50
Collinsville, Cong. ch. and so. m. c. 6 39	
East Windsor, Misses S. and L. Wells, to const. AZEL S. ROX, H. M.	100 00
Hartford, Centre ch. and so. 1,227.04; Rev. George E. Sanborn, 50; J. Newlar Bardin, 5;	1,282 04
Manchester, "B." for Papal Lands,	12 00
New Britain, Mrs. William H. Smith, to const. FREDERICK H. CHURCHILL, H. M.	100 00
Plantsville, Cong. ch. and so. (of wh. 34.30 for Papal Lands),	128 08
Wethersfield, a friend,	100 00—1,096 80
Litchfield county. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so.	88 95
Litchfield, Cong. ch. and so.	55 00
New Preston, 1st ch., Rev. Henry Upton, 20; Mrs. D. E. Meeker, 2.75; Mrs. S. Williams, 2.75;	25 50
New Hartford, South Cong. ch. and so.	20 37
Plymouth, Cong. ch. and so.	15 00
Thomaston, Cong. ch. and so.	34 50
West Winsted, 2d Cong. ch. and so. (of wh. 100 for Papal Lands),	95 25
Winsted, Mrs. A. B. Roys,	4 00—333 53
Middlesex county. E. C. Hungerford, Tr.	
Haddam, 1st Cong. ch. and so.	20 50
Higganum, Cong. ch. and so.	29 00
Middletown, 1st Cong. ch. and so. 20; J. F. Huber, for Madura, 1;	21 00
Old Saybrook, Cong. ch. and so. m. c.	12 00—52 50

New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. 90.73; G. W. S. 75; W. E. D. 20;	
F. H. 10; J. T. 10; G. G. S. 10;	185 73
East Haven, Cong. ch. and so.	19 25
Milford, 1st ch. and so., towards support of Rev. R. A. Hume, India,	250 67
Mount Carmel, Cong. ch. and so.	33 41
New Haven, Dwight Place ch. 125;	
Davenport ch. 102; 1st ch. m. c. 9.57; North ch. m. c. 7.00;	244 17
Waterbury, a friend, to const. Edwin SPERRY, H. M.	100 00
West Haven, Cong. ch. and so. 66, m. c. 15;	81 00—994 23
New London county. C. Butler and L. A. Hyde, Trs.	
Franklin, Cong. ch. and so., for Papal Lands.	15 60
Groton, Cong. ch. and so.	128 50
Mystic Bridge, Cong. ch. and so.	25 20
New London, 1st Cong. ch. and so., for P. L., 201.96; 2d Cong. ch. and so. m. c. 11;	212 96
North Stonington, G. A. Avery,	25 00
Norwich, Broadway ch. and so. 443.42, m. c. 18.47; 1st Cong. ch. and so. 170.33, m. c. 11.47, to const. Rev. CHARLES T. WETZEL, H. M.; of above 50 from Lewis A. Hyde, with previous donation, to const. MARY ANNA HYDE, H. M.	643 69—1,060 96
Tolland county. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	38 50
Bolton, Cong. ch. and so.	30 00
North Coventry, a friend, for P. L.	5 00
Somers, Cong. ch. and so. m. c.	44 63
Union, Rev. Samuel I. Curtis, 2, for Papal Lands; Mrs. Julia A. Walker, 5, for ditto;	7 00
West Stafford, Cong. ch. and so.	13 00—135 53
Windham county.	
Ekronk, Elizabeth W. Kasson,	10 00
Westford, Cong. ch. and so., add'l,	2 00—12 00
	4,929 48
Legacies.—Northfield, Rev. E. W. Tucker, by William Tucker,	250 00
	5,179 48

## NEW YORK.

Brooklyn, Central ch. and so. 663.37;	
Ch. of the Covenant, 19.51;	683 18
Cameron, C. P. Hubbard,	10 00
East Wilson, Rev. H. Halsey,	30 00
Flushing, a friend,	5 00
Gloversville, Rev. Charles Wadsworth,	10 00
Hopkinton, Cong. ch. and so.	19 25
Janestown, Mrs. Dr. Corwin, 5; Mrs. J. Axtell, 4;	9 00
Le Roy, Butler Ward,	10 00
New York, William C. Hunter, 10; Rev. A. H. Bechthold, 2;	12 00
Norfolk, Cong. ch. and so.	2 25
Pekin, Abigail Peck,	20 00
Penn Yan, Charles C. Sheppard,	300 00
Port Henry, "A Cong'l Presbyterian,"	20 00
Prattsburg, Lucius Waldo,	10 00
Rochester, Plymouth ch. and so.	48 78
Syracuse, Plymouth ch. and so.	25 00
Utica, Mrs. Benjamin B. Walcott, for Mexico,	200 00
West Bloomfield, a friend,	10 00—1,424 40

## NEW JERSEY.

Chatham, Mrs. S. L. Haid,	5 00
Orange Valley, Cong. ch. and so.	289 12
Paterson, Cong. ch. and so.	12 00—306 12

## PENNSYLVANIA.

East Brady, Welsh Cong. ch. and so.	4 55
Spring Brook, Welsh Cong. ch. and so.	10 00—14 55

## DELAWARE.

Lewis, Rev. Charles F. Boynton,	5 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c.	37 43
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OHIO.	
Bricksville, Augustus Adams,	10 00
Cincinnati, Rev. B. P. Aydelott, D. D.	10 00
Cleveland, C. Reeves,	10 00
Columbus, 1st Cong. ch. and so.	10 00
Four Corners, 1st Cong. ch. and so.	3 10
Medina, 1st Cong. ch. and so., to constitute Rev. A. T. Reed, II, M.	50 00
Nelson, 1st Cong. ch. and so.	27 60
Oberlin, 2d Cong. ch. and so. (of wh. for Papal Lands, 15),	49 88
Painesville, 1st Cong. ch. and so.	62 32
Portage County, a friend,	5 00
Richfield, a friend,	20 00
Springfield, Levi Willard,	2 00
Twinsburg, Cong. ch. and so.	47 00
Yellow Springs, A.	20 00—826 90

Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, sale of Real Estate,

106 62

493 62

INDIANA.	
Michigan City, Cong. ch. and so.	5 00

ILLINOIS.	
Blue Island, Cong. ch. and so.	19 77
Chenaca, Cong. ch. and so.	7 00
Chicago, Union Park ch. and so. 146.18; C. H. Howard & Co., Publishers of the "Advance," 9;	155 13
Creston, Cong. ch. and so.	22 00
Eglin, G. P. Lord and wife,	60 00
Godfrey, Monticello Church of Christ,	70 00
Hausepin, Cong. ch. and so.	7 44
Lanark, Cong. ch. and so.	13 00
Lombard, 1st Cong. ch. and so.	18 00
Moline, Cong. ch. and so.	35 00
Oak Park, 1st Cong. ch. and so.	89 52
Orange, Cong. ch. and so.	5 87
Shelfield, Cong. ch. and so.	15 65
Toulon, Mrs. Dewey,	1 00—403 43

MICHIGAN.	
Ada, Cong. ch. and so.	4 00
Bellevue, Rev. Darius H. Shoop,	2 00
Chase, Cong. ch. and so.	11 70
East Johnstown, Cong. ch. and so.	6 73
Hinsdale, Rev. Uiriam Smith,	10 00
Litchfield, Cong. ch. and so.	44 00
—, a friend, to constitute SARA B. CLARK, II. M.	100 00—177 43

MISSOURI.	
Brookfield, Cong. ch. and so.	8 25
Webster Grove, Cong. ch. and so.	9 00—17 35

MINNESOTA.	
Minneapolis, Plymouth ch. and so.	6 82
Smithfield, J. Kopp, 10; A. Burgess, 1;	11 00
St. Peter, Mrs. Jane A. Treadwell,	5 00
Winona, Cong. ch. and so.	16 47—39 29

IOWA.	
Burlington, Cong. ch. and so.	84 55
Desmark, Rev. H. K. Edson and wife,	50 00
Gilman, Cong. ch. and so.	9 40
Grinnell, Cong. ch. and so.	10 00
Manchester, Cong. ch. and so.	40 00
Muscantine, German Cong. ch. and so.	2 00
Preston, Cong. ch. and so.	8 50
Seneca, Cong. ch., Rev. O. Littlefield,	14 47
—, a friend,	100 00—319 92

WISCONSIN.	
Aurora, Cong. ch. and so.	3 50
Black Earth, Cong. ch. and so.	10 00
Centre, Cong. ch. and so.	9 00
Cooksville, Cong. ch. and so.	3 15
Eau Clair, Cong. ch. and so.	31 50
Evansville, Cong. ch. and so.	8 70
Fond du Lac, Cong. ch. and so.	88 50
Grand Rapids, Cong. ch. and so. 12.70; Young People's Miss'y Society, 7.55;	100 25
—, a friend, 5;	25 35
Magnolia, Cong. ch. and so.	6 00
Mosman, Cong. ch. and so.	18 00
Pine River, Cong. ch. and so.	5 00
Poyzippi, Cong. ch. and so.	6 00
Sterling, Cong. ch. and so.	2 00
Warren, Cong. ch. and so.	8 50

Wantoma, Cong. ch. and so.	2 40
Wheatland and Sterling, Cong. ch. and so.	5 00
Whitewater, Cong. ch. and so.	44 89—275 89

KANSAS.	
Seneca, 1st Cong. ch. and so.	2 86

NEBRASKA.	
Steele City, Cong. ch. and so. M. C.	5 00
Wilber, Cong. ch. and so.	5 25—10 25

CALIFORNIA.	
Oakland, 1st Cong. ch. and so. 31.17;	
Plymouth Avenue ch. and so. 44.40;	95 63
San Mateo, Cong. ch. and so.	7 90—103 53

DAKOTA TERRITORY.	
Yankton, John Wood,	2 50

CANADA.	
Province of Quebec. — Sherbrooke, Thomas T. Morey, 5;	
Samuel F. Morey, 5;	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
Turkey, Erzurum, Rev. M. P. Parmelee, for Papal Lands, 15.45; Harpoot, Rev. A. N. Andrus, 20; Mrs. Andrus, 20;	
Thank-offerings for the privilege of returning to their field,	55 45
South Africa, Zulu Mission, Inanda, Rev. C. W. Kilbon, for Papal Lands, 19 60	
Wellington, Annie M. Wells (of wh. 5 for Papal Lands),	20 00—39 60

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	4,358 20

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. s. s. 25;	
Bethel, 2d Cong. s. s. 14.24; Biddeford, Pavilion s. s. 1.25; Brooksville, Cong. s. s. 5; Castine, Cong. s. s. 7.75; Harpswell, Cong. s. s. 27.5; Otisfield, 3.25; Presque Isle, Cong. s. s. 6;	65 24
NEW HAMPSHIRE. — Exeter, 1st Cong. s. s. 5; Hanover, Cong. ch. and so. 18.70; Jaffrey, Cong. s. s. 3;	26 70
VERMONT. — Essex, Centre Cong. s. s. 15; Wells River, Cong. s. s. 21.83; Wilmington, Cong. s. s. 1.56;	38 39
MASSACHUSETTS. — Fitchburg, Calv. Cong. s. s. 94; Newburyport, Tyler Mission Circle, for a boy in Rev. J. T. Noyes' school, 25; Tewksbury, Cong. s. s. 20.03;	129 03
CONNECTICUT. — Colchester, 1st Cong. s. s. for P. L. 12.75; North Coventry, a friend, 15; North Haven, Cong. s. s. 15;	42 75
NEW YORK. — Berkshire, Cong. s. s., for school at Marsovan, 60; Brooklyn Miss'y Asso'n of Throop Ave. Mission s. s. for Japan, 20;	80 00
NEW JERSEY. — Montclair, Cong. s. s. 50; Willie Lamson, 22c.;	50 25
PENNSYLVANIA. — East Brady, Addison Jones, 45c.; Galva, Cong. s. s. 10; Princeton, Cong. s. s. 3.60; Rockford, 2d Cong. s. s., for pupils in Miss Prector's school, Aintab, 40;	54 05
IOWA. — Maquoketa, Cong. s. s.	13 16
WISCONSIN. — Sun Prairie, — 13.33, ack'd in Nov. "Herald" as from Grove Prairie, should have read from Sun Prairie; Rosendale, Cong. s. s.	9 07
NEBRASKA. — Wilber, Cong. s. s.	1 25
Donations received in October,	20,528 68
Legacies " " "	1,697 15
	\$22,225 83

Total, from September 1st to October 31st, \$35,244 5

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